THE

DANGER

OF THE

CHURCH and *STATE*

FROM

FOREIGNERS;

PROVING IN ABOVE

Two Hundred entertaining Articles

THAT

Our Religion and Learning, Arts and Sciences, Trade and Navigation, Food, Raiment, Phifick, &c. &c. are all Foreigners, *viz.*

England a Monarchy without a Roval Houſe; England's Hunt for Kings; King of England whipt at Canterbury; a Crown thrice pawn'd for Bread; Columbus, the Diſcoverer of the Weſt-Indies, rejected by wiſe Engliſh, becauſe a Foreigner; Engliſh burnt for reading Engliſh; Oliver and Oxford; a Biſhop burnt for not obſerving Lent; Pope Joan an Engliſhwoman, her Hiſtory; Hebrew Hereſy; the Bible; Chriſtianity; the Reformation; Biſhops; publick Devotions; Sermons; Creeds; Holy Days; Aſtronomy; Magnet; Mariner's Compaſs; Teleſcopes; Architecture; Clocks; Watches; Dials; Paper; Printing; Silks; Woollen Manufactury; Shoes; Stockings; Hats; Mills; Bakers; Pins; Needles; Brick; Glaſs; Gunpowder; Coaches; Painting; Saddles; Bridles, Stirrups; Spectacles; Women's Manner of riding; Starch; Beards; Barbers; Perukes; &c. all foreign:

With a Hiſtory of their Invention, Introduction into *England*, and many other curious Particulars.

By *CHA. OWEN*, D. D.

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MDCCL.

TO THE

READER.

THERE *are two prevailing Cries in this Nation; that againſt* Foreigners, *and that of the Danger of the* Church; *and 'tis not hard to ſay in which there is* more Senſe, *becauſe there is not any in either. As the* Church *is in no Danger, if it does not endanger itſelf, ſo* Foreigners *in general are our Friends, if Engliſh Ingratitude doth not alarm their Indignation.*

The Church *will ſtand, if* Church-men *don't pull it down; and* England *muſt fall down, if* Foreigners *don't lend us their helping Hand. The* Church, *in the Memory of Man, had been demoliſh'd by her* Stewart, *but that he was choak'd by an* Orange.

There is a Cry indeed againſt ſome certain Foreigners *that always was, is, and will be the Glory and Intereſt of* good old England; *and that is the Cry againſt* French Foreigners, *or* Frenchify'd Engliſh, *who are, I had almoſt ſaid, born with a Soul of Antipathy to this Nation, and who daily ſhew the greateſt Malignity of Wiſh and Deſign. When* France *triumphs, they rejoice.* vice verſa.

Tell me ye Sons of Saxony, *why ſuch Cry againſt other* Foreigners, *eſpecially* Germans? *Is not your own Original* Germanic? *Is not your Royal Head the Birth of* Germany; Germany, *the Glory and Mo-*

ther of Nations, Terror of the antient Romans, *and Conqueror of the* Roman Empire, *that Terror of the World?*

Why then is your Delicacy offended with a Hero, who is your Fellow-native in the Original, and to whoſe Royal Houſe your Forefathers were Subjects? And what is his Aſcent to the Britiſh Throne, but a Reaſſumption of Government over the quondam Dependants on his illuſtrious Family?

The following Pages will ſhew you the Stupidity of the Cry againſt Foreigners; *and that it is really a Cry againſt our own* Honour, *and Intereſt; for we have not one* Ray of Knowledge, nor any thing that is good or great *but what has a foreign Stamp upon it.*

A Foreigner *that doth us good is a Native; and a Native railing againſt ſuch is truly a* Foreigner. *They who ſerve us are our Friends; thoſe who cry againſt them are our Enemies. He is a* true-born Briton *who conſults* Britain's Intereſt, *where-ever he lives; and he is a falſe Brother that thwarts it, though born in the Iſland.*

It is but ſetting what we originally were, and what we now are in Compariſon, and immediate Conviction muſt ariſe of the innumerable Benefits we have receiv'd, and do ſtill receive from Foreigners.

THE

The Danger of the Church, &c.

CHAP. I.

Contents. *The Peculiarities of the Engliſh. Poor England a Monarchy without a Royal Houſe. Caledonian Glory. Engliſh in their Scythian Chaos; their Ramble with the Sun. Romans run home, Saxons from home, leaving their native Soil for England. Union of the red and white roſe. A King of England whipt at Canterbury. England's Hunt for Kings. A Hodge potch of Royals. Saxonia Nova, no Names of Contempt among the good old Engliſh. Oliver a true-born Engliſhman. A Monarch kick'd off the Throne, and buried alive. Revolution a Dutch Bleſſing. A Curſe on the Hogan Mogans for their good Service. Our great Deliverers packt home. George and Ann Lutherans, High Church. Engliſh Monarchs for ſolemn League and Covenant. King George I. an Engliſhman by Father and Mother: His high Relatives and perſonal Virtues. The Patron and Champion of England a Cappadocian.*

THE *Turkiſh Spy*, ſpeaking of *England*, ſays, " 'tis obſervable of that Nation, " that they are flexible and receptive " of any foreign Impreſſion; that " they ſurfeit on the Plenty which " Nature has given them, and ſpew out their own " Happineſs to eaſe their own Stomach, and prepare " it for foreign, ſham Banquets of Magicians.

" Of

" Of old the *Engliſh* were brave and ſtedfaſt to their " Principles; then their Renown ſpread far and " wide, when a Baronet of *England* killed twenty-" five *French-men*; among whom were two Mar-" queſſes, four Knights, and nine Nobles of the leſ-" ſer Order: But now they have quite loſt their " antient Fame and Valour, and are become the " Obloquy and Scorn of other Nations."

And perhaps nothing renders a People more ſo, than a tame Subjection to *Scythians*, *Goths*, and *Vandals*. How contemptible a figure did *Spain* make, and how near it's fatal Cataſtrophe, when *Alberoni*, a Foreigner ſat at the Helm? How did *France* groan under the Oppreſſions brought upon it by the Politics of a foreign Counſellor, an outlaw'd Son of the North? A. D. 1721.

When all is ſaid and done, no Nation has more Reaſon to declaim upon the Subject of *Foreigners*, than *England*, *poor England*; if we conſider the Conſequences of our Alliance with foreign Lands, and our Kings being Foreigners: How fatal this and other foreign Articles have been or have not been to the National Intereſt, is the Subject of our preſent Enquiry.

I ſhall begin with the *Royal Line of England*, which in a manner has been always *Foreign*. It gives us no little Mortification, that we never had a Royal Houſe in that Part of *Great Britain* call'd *England*, as a Reſource to furniſh us with a *Succeſſion of Princes* upon neceſſary Occaſions; but have been obliged at a Pinch to go abroad and borrow *Kings* of our Neighbours: Thus we traverſed the Wilds of *Denmark* for a *Canute*; *France* for a *Norman*; the Mountains of *Wales* for a *Tudor*; *Scotland*

land for a *Stewart*; *Holland* for an *Orange*; *Germany* for a *George*; a Foreigner indeed by Birth; in Government and Inclination a Native; while at the ſame time *Scotland* pleads as it's Glory a Line of 112 Kings, who all of them deduce their Pedigree from *Fergus* the firſt, who reigned about the Time that *Alexander* the Great took *Babylon*, viz. about 320 Years before Chriſt.*

To illuſtrate the Matter, we'll juſt glance at our own Original and that of our Kings, during the Reign of the *Celtic Monarchs* in *Samothea*, now *Britain*. The *Engliſh* then were in a State of Non-entity, or, if you pleaſe, in their *Scythian Chaos*: Sometime between the Reign of King *Brutus* and the landing of *Julius Cæſar*, Hiſtory tells us, the *Anglo-Scythians* paſt the *Euxine*, or ſome of the adjacent Hills in their way to *Germany*, like Wiſe Men following the Sun.

While the Roman Emperors governed this Iſland, which was about 462 Years, the Engliſh then were Foreigners in *Germany*: Upon the Retreat of the *Romans* from *Britain*, which was about A. D. 410, the *Britons* being left naked were haraſſed by the *Picts*, which obliged them to ſend to *Germany* for Aſſiſtance. Our Saxon Forefathers arrived, and liked the Country ſo well that they choſe it for their Inheritance; and at laſt commenc'd Sovereigns, and reign'd till the Year 1017; about which Time their old Neighbours the *Danes*, envying their happineſs made a Deſcent upon *Britain*, and tyranniz'd over the Land 'till A. D. 1066; when the *Normans* or *Northern French*, led on by *William* the *Baſtard*, invaded us, commonly called the *Conqueror*, who inſtituted

* Collier's *Diction. in Scotland.*

ſtituted the four Terms at *Weſtminſter*, and caus'd all Pleas to be in *French*, which were uſed in the Courts till *Oliver* taught them to ſpeak Engliſh, and ſo removed that Aſteriſk of Servitude and Diſgrace.

In the Year 1158, the *Norman* and *Saxon* Blood was united in Henry II. N. B. When this King was excommunicated on account of Archbiſhop *Becket*'s Death, as was pretended, though he had Cannonically purged himſelf by all that was ſacred, he cou'd purchaſe no Abſolution from the Church without grievous Penances; one of which was to go three Miles barefoot to *Canterbury*, and there to receive at the *Chapter-Houſe* eighty Laſhes *with Rods from the Clergy*. N. B. To whip Kings for the Benefit of the Church is an Art we learned from *Rome*.

In 1485 the Red and White Roſe (i. e. the Houſe of *Lancaſter*, or the red Roſe, and that of *York*, the white Roſe, for by theſe Badges they were diſtinguiſhed) were united in Henry the VII. Son to *Edmund Tudor*, Earl of *Richmond*, Son to *Owen Tudor*, and *Katherine* of *France*, by marrying *Elizabeth* eldeſt Daughter to *Edward* IV. from which Marriage deſcended all his Succeſſors to the Crown, 'till the late Revolution, being all the Brood of Travellers, and Children of Strangers, from *William the Conqueror* to *Henry I.*

Upon the Death of Queen *Elizabeth* the *Engliſh* being at a Loſs for a crowned Head, the *Scots* ſent us their King to be Steward of our Land, *James I.* who though born within the Bounds of the Iſland, yet in Perſon, Speech and Behaviour was all over foreign to the *Engliſh*, as if he had come from the Deſarts of *Greenland*, and as favourable to the Maxims

of

of *Rome*, as if he had been a Birth of that Whore and a double-dy'd *Italian*. Never had Prince a better Tutor, never had Tutor a worſe Pupil.

Thus we ſee how the Kingdom of England has been govern'd by a *Race of Foreigners*; as *Romans*, *Welſh*, *Scots*, *French*, *Danes*, *Dutch*, *Germans*. We did not only borrow Kings from Foreigners, but the very Name alſo; for the word *King* comes from the *old German Kyning*, and *Queen* from *Kuningina*.

In honour of Foreigners, *England* was called *Nova Saxonia*, *New Saxony*, by old Writers, and by ſome foreign Writers *Saxonia tranſmarina*; ſo *Cornelius Killianus* notes: And for the Honour of *good old England* I muſt obſerve, that it had no Names of Contempt, but what it borrowed from Foreigners; as *Baud*, *Drabb*, which in the *Teutonic* language ſignifies Dregs or Filth, a Name given to ill Women. *Whore* comes from the *German*, *Hoor* or *Hure*, from whence *hire*, becauſe leud Women hire their Bodies; *Shrew* from *Shrewing*, clamorous. But to return,

In this foreign Line there happened indeed one Interruption from a Native, I mean *Oliver Cromwell*, a true born Engliſhman, who by his Valour raiſed the Glory of *England* to an uncommon Height by Sea and Land.

Towards the Cloſe of King *Charles IId*'s Reign, when Popery triumph'd in our High Places, the Whigs and their diſſenting Auxiliaries join'd in a ſucceſsleſs Effort to prevent a Popiſh Succeſſor; but the Church with her ſpiritual Guides oppoſed his Excluſion, (chuſing rather to reſerve to themſelves the Power of depoſing Tyrants,) and did, at a critical Juncture, expell that very King *James* whom

they wou'd not exclude: and to bar the Door againſt the Return of Popery, limited the Crown to a Proteſtant Line; Actions worthy of a Church that ſits at the Head of the Proteſtant World.

Thus the Church, who made him King, unking'd him; gave him a Crown in their Anger, (againſt his Enemies) and took it off in their Wrath, and baniſhed the Lord's Anointed. The *Oliverians* cut off one King's Head, and the Church, to be even with them, depoſed another King, and buried him alive.

The Church being oppreſs'd by her Royal Darling ſhe cries to *Holland* for Help; the kind-natur'd *Dutch*, having learned the Art of rendering good for the evil Maxim, *delenda Carthago*, and the hoſtile Attack upon their *Smyrna Fleet*, immediately diſpatch'd to our Relief the *Prince of Orange*, of immortal Glory, who, with an Army of Foreigners and a Powerful Fleet, reſcu'd our Church from the Danger we, the Natives of the Land, had brought her into: The dark and lowering Clouds over the Kingdom were rais'd by ourſelves, and diſpers'd by Foreigners.

The Parliament gave the States of *Holland* 600, 000 l. for the Charge they had been at: And to Duke *Schomberg* 100,000 l. for the Service he had done. *Burnet*'s *Hiſt.*

But when the threatening Storm was over, and our Deliverance compleated, we, juſt like our dear ſelves, fell into the modiſh Faſhion of railing at Foreigners, curſing the *Hogans Mogans*, our generous Deliverers; The Outcry againſt Foreigners ceaſed not 'till the Land was rid of our Saviours, and

the

the King of his Guards-du-Corps, that attended him from his youthful Years.

However, the Church in a calm Mood, to ſhew her Averſion to a Native Prince, as his Friends affect to ſtyle the *Chevalier*, did, like a good Mother, ſettle the Britiſh Crown upon a Foreigner, viz. the Princeſs *Sophia*, the next Proteſtant Heir to the Crown, being Grand-daughter to King *James I.* and her Proteſtant Iſſue, the firſt of which is King *George I.* deſigned by Heaven and call'd by the unanimous Voice of the People to govern us, who cou'd never govern ourſelves: Yet ſo it is, after all, that even againſt this great and glorious Prince, Calumnies are raiſed and ſpread, and Prejudices inſtilled into the Minds of the People, but with what Truth and Honeſty we are now to enquire.

In the firſt Place ſay they, he has no Title to the Crown; when at the ſame time he ſucceeds upon the very ſame Right that Queen *Anne* did before him. Was ſhe no Uſurper? No more is he; for he receives his Power from the very national Acts that made her our lawful Queen.

But the main Objection is, that King *George* is a Foreigner; and ſo are you in the Original, and ſo were moſt of our Kings. Is this of force againſt King *George?* 'Tis of the ſame Weight againſt all our Kings who have been Foreigners, or Offspring of ſuch; yea even againſt King *James I.* and King *Charles I.* who were born in another Kingdom, who were not ſo much as naturaliz'd, no nor epiſcopally baptiz'd. Is King *George* a *Lutheran?* Then he muſt be for the Church, yea high Church, for ſo the *Lutherans* are. Does not King *George* deliver his Speeches in Parliament from his own

mouth? No more did King *Charles I.* King *James I.* whom we received with ſo much Applauſe, was a bigotted Preſbyterian, and his Succeſſors, King *Charles I.* and *II.* Scots Covenanters, ſworn to deſtroy that Epiſcopacy which King *George* has ſworn to maintain: But after all King *George* is originally an *Engliſhman* by Father and Mother, as is evident from Hiſtory.

I. King *George* is an *Engliſhman* by his Father's Side, being deſcended in a direct line from *Henry II.* King of *England*, thus: *Maud* Daughter to this King *Henry*, was married to *Henry* ſirnamed the *Lyon*, Duke of *Bavaria* and *Saxony*, who had three Sons, *Henry*, *Otho* the Emperor, and *William*, from whom were born *Otho* Duke of *Brunſwick*, *Albert* the Great, *Magnus* Duke of *Brunſwick*; *Magnus Torquatus* Duke of *Brunſwick Lunenburg*, from *Frederick* the Emperor, and *Bernard Frederick* Duke of *Lunenburg*; *Otho* the *Magnanimous* Duke of *Lunenburgh*, *Henry* Duke of *Lunenburgh*; *Erneſt* one of the Proteſtants. *William* Duke of *Lunenburgh Zell*; *George* Duke of *Calemburgh*, and *Hanover*; *Erneſt Auguſtus* Duke of *Brunſwick Lunenburgh* Father of *George* King of *Great Britain*. Memorand. the firſt Edition of this Book was in the Reign of King *George I.*

II. King *George* by his Mother's Side is a *Scoto-Engliſhman*; his Mother being Grandaughter to our King *James I.* by his own Daughter *Elizabeth*, Siſter to our King *Charles I.* who was married to *Frederick V. Elector Palatine of the Rhine*, and King of *Bohemia*; ſo that King *George* is ſo far from being an abſolute Foreigner originally, that he is intirely Engliſh. Thus it appears that he is deſcended

ſcended from the Blood Royal of *Great Britain* by Father and Mother, being the 50th. King of *England*, and the 114th. King of *Scotland* in a lineal Deſcent. If we take him in this view, and number of his royal Relatives, you will find he exceeds moſt, if not all Sovereign Princes upon Earth.

King *George* is the twentieth Sovereign of the Family of *Brunſwick* by lineal Deſcent, ſince *Albert* of *Eſte*, who died in 1081. Two Emperors of *Germany*, and one Empreſs of *Conſtantinople* have been of his Family; beſides one Empreſs Dowager and an Empreſs Conſort now living. 1721. firſt Edition.

The Electors of *Bavaria* and the Palatinate, and Dukes of *Modena* are deſcended from this Princely Houſe by the Male Line. The Kings of *Sweden*, *Denmark*, *Pruſſia* and *Poland:* The noble Families of *Heſſe*, *Baden*, *Mecklenburgh*, and ſeveral Princes of the Houſe of *Saxony*, are deſcended from his Family by the Female Line. There have been eighteen Archbiſhops and Biſhops, all Princes of the Houſe of *Brunſwick*; and ſuch an Epiſcopal Family muſt be ſuppos'd to entertain an Hereditary, unalienable Eſteem & Veneration for an Epiſcopal Church.

The foregoing Luſtre his Majeſty derives from his renowned Anceſtors; but his perſonal Virtues, which are peculiarly his own, heighten the Glory of the former, and give Subſtance to what without them wou'd be but a Shadow. To enter into the Detail of his Virtues in all their Forms, wou'd be to traverſe a whole Syſtem of Morality and Politics: And they are ſo conſpicuous and diſtinguiſhing, that he ſeems by Nature deſign'd for Dominion and Government.

One

One wou'd imagine theſe few conſiderations were ſufficient to ſilence all Clamours, eſpecially againſt Royal Foreigners, *ſeeing by theſe we always did, and now do enjoy great Quietneſs, and that very worthy Deeds have been done to this Nation by their Providence.*

To this, I ſhall add a brief Account of St. *George* the Patron and Champion of *England*, whoſe Fame for killing the Dragon, and other ſuch Heroic Atchievements is in the Mouth of every Child: Know then, that this *George*, this mighty Hero (wou'd you think it?) was a Foreigner, born in *Cappadocia*, in *Aſia Minor*, South of the *Euxine Sea*, and was Colonel under *Diocleſian* the Roman Emperour. After his Converſion to Chriſtianity he grew ſo famous in the Eaſtern and Weſtern Churches for his military Exploits, that our King *Edward III.* choſe him to be Patron of the Garter *A. D.* 1350, under the Title of the Sovereign and Knights Companions of the moſt noble Order of the Garter, which is put under the Patronage of *St. George* the *tutelar Saint.* of *England.* The next Time you rail at Foreigners recollect how your Kingdom is put under the Protection of a Foreigner.

CHAP. II.

Contents. *Anglia Tenant of the Moors. Seraglio of Dolls. A meer Native a Coxcomb quoth Seneca. An Archiepiſcopal Feaſt a Nonſuch. Spiritual Merchants Monopolizers of Wealth. A Crown thrice pawn'a for Bread, &c. Laymen robb'd of their Tenth to glut the Parſon. A fat Sheep for Six-pence. A Cock for three Half-pence. A Pig for a Penny.*

England

England every where. Hips and Haws. Nobility and Merchants reconcil'd by Mammon. Archimedes's Ship without an Equal. All Nations often meet at Engliſh Tables. Eaſt, Weſt, North and South, conſpire to oblige the Engliſh Ladies. The Siberian Animal. New Faſhions from old French Taylors. A Tradeſman and his Bottle. France and Spain ſtrut in Engliſh Liveries. Henry III's. remarkable Saying. Spaniards our American Miners. The inexauſtible Spring. Amabella. Commerce the Darling of the Great. Change-Alley. The Apothecary, and his Converſation with his Simples. Sena, Cinnamon, Peruvian Bark, Rhubarb. Pyramids of China. Perſians our Silk Weavers. The Chineſe and Japanaſe our Potters. Fans for Houſes and Umbrellos for the Inhabitants. Coffee an Arabian Berry to be drunk hot, and a Glaſs of cold Water before to make it laxative, and a little Cream to embarraſs it's ſaline principles, &c. ſays my Friend Chambers. Coffee an Oliverian by Epocha. Tea, the Ladies Favourite, in its various Forms. Cocoa-Nut a Mine of Gold above Ground. The Indians ſarcaſtic Jeſt upon the ungrateful Engliſh. Riches got by ſmoaking. Tobacco a Plant we love and burn. The Golden Iſland. No Land without Gold. A Cure for corrupted Eſculents and Potulents by Sea and Land. Sugar the Pith of a Cane. Mercury the Miracle of Nature.

WHILE our Trade was confin'd within the Circle of the Iſland, and made no Sallies out, *England* was no more than a Skeleton of a Kingdom, an Aſſemblage of dry Bones, and the Inhabitants home-bred and plain, honeſt Iſlanders, Tenants of the Wood, Fens and Moors, who liv'd

on

on Vegetables, the natural Product of the Elements. But how empty our Coffers and Purſes? *Daughters* without Portions, A *Seraglio* of Dolls without Dollars, *Land* without Cultivation, *Texts* without Preachers, *Preferments* (ſuch as they were) without Arts and Sciences, all conducted by *Ignis Fatuus*, a popular Meteor in the Hands of Jack with a Lanthorn. 'Tis an Obſervation of *Seneca* a Stoick Philoſopher, that a *meer Native is an Ignoramus and a Coxcomb*, a conceited ſilly Fellow. *

True it is the Church in thoſe Days had a flouriſhing Trade, and all the Riches were in the Hands of Spiritual Merchants, who made a Monopoly of Mammon, and never diſgorg'd their ill-gotten Wealth till the Reformation.

When *William* the Conqueror made a Survey of the Land, the whole amounted to ſixty Thouſand two hundred and fifteen Knight Fees; out of which the Church was then poſſeſs'd of twenty eight Thouſand and fifteen: Tho' the Clergy were but a ſmall Number compar'd with the *Laicks*, yet were they Poſſeſſors of almoſt half of the Kingdom; and ſome Years after the Patrimony of the Church amounted to no leſs than 16 out of 20. And but for the Statutes of *Mortmain*, all the Riches of the Land had diſemboug'd themſelves into *Mare Mortuum*; and Lords and Commons muſt by inevitable Neceſſity have been Tenants to the Church. *N. B.* A Statute of *Mortmain* is to reſtrain Donations of Lands to the Church, where they lie as in a dead Hand, without due Service, to the King and Lord.

In the Reign of King *John*, the beſt Part of his Kingdom was given away to *Monks* and Churches;

* *Imperitum eſt Animal Homo, ſi circumſcribatur natalis ſoli ſui fine.*

ſcarce

ſcarce any but the Clergy were able to furniſh the ready Penny. It came at length to that paſs, that Kings were forced to beg Alms, as it were, of thoſe very Perſons who had enrich'd themſelves by no other Means than the Alms of King and People. †

It's obſerv'd by Authors, that there is no Nation in the World comes near the *Engliſh* in the Magnificence of their Feaſts; eſpecially thoſe made at our Coronations, Inſtalments, Conſecrations &c. tranſcend the belief of all Foreigners: And yet 'tis allow'd that the Feaſts now made are no way comparable to thoſe of our Forefathers; one Inſtance of which follows, viz, the extraordinary Feaſt made by *George Nevil*, Archbiſhop of *York*, at his Inſtalation, unto which he invited all the Nobility, moſt of the Clergy and Gentry of the firſt Rank. The Bill of Fare may be ſeen at large in Biſhop *Godwin*'s Catalogue and Lives of Biſhops. ‡ I have here added ſome Particulars of the Proviſions for it.

Muttons	1004	Plain Diſhes	4000
Geeſe	3000	Cold Tarts	4000
Capons	2300	Cuſtards cold	4000
Piggs	2000	Veals	300
Chickens	2000	Porks	300
Pigeons	4000	Peacocks	100
Conies	4000	Cranes	200
Mallards and Teals	4000	Kids	200
Egrets	1000	Bitterns	204
Cuſtards	6000	Hearnſows	400
Veniſon Paſties	1506	Pheaſants	200
Diſhes of Gelly paſted	1000	Patridges	500
		Woodcocks	400

† *Acta Regia*, Rapin *Vol.* 1. ‡ *Pag.* 611. *In Edward the IV's Reign.*

Quails	100	Pikes	300
Rees	200	Brauns	300
Bucks, Roes	400	Wheat qrs.	300
Oxen	80	Ale Tuns	300
Wild Bulls	6	Wine Tuns	104
Seals	8	Plovers	400
Porpoiſes	4	Curlews	100

This grand Entertainment was made when the Nation was ſo poor that the King was forced to pawn and ſell ſome of his Robes and Jewels, yea and to part with ſome of his Dominions, as *Gaſcoign* and *Normandy*. § So *Edward I.* and *III.* were oblig'd to make Application to Pawn-brokers, who lent them Money upon their Jewels: And King *Edward* was ſo far reduc'd for want of Money that he pawn'd his Crown three ſeveral Times. ibid. Let us turn the Tables. When *Alexander* the Great marry'd *Statyra* at *Suſa* in *Perſia*, he made a Feaſt for 9000 Gueſts, and gave to each a Cup of Gold.

King *Ethelwolph* in the Year 855, gave the Clergy the Tythe of all Goods, and the Tenth of all the Lands in *England*, free from all ſecular Services, Taxes &c. which Charter of Donation was confirm'd by ſeveral of his Succeſſors, as *Edmund*, *Edgar*, *Ethelred*, *Alfred*, and *William* the Conqueror; who finding the Biſhops ſo immenſely Rich erected them all into *Baronies*, each *Barony* containing 13 Knights Fees, at leaſt ſo much Land of Inheritance as was ſufficient to maintain a Knight with ſuitable Retinue. Sir *Thomas Smith* rates a Knight's Fees at forty Pound yearly.

§ *Sir Rob. Cotton's Anſwer to the Reaſons for Foreign War, pag.* 58.

In

In the Time of King *Henry V.* the Clergy were grown ſo rich that there was a Bill preferr'd to his Majeſty againſt the Temporal Revenues of the Church. And ſo great was the want of Money in thoſe untrading Times, when we had no Commerce with Foreigners, that ſuch who had fifteen Pounds a Year in Land, were oblig'd to receive the *Order of Knighthood* or pay their Fines: A ſhort View of their Markets in thoſe Days will witneſs to the Truth of this.

In King *John's* Time a Quarter of Wheat was ſold for a Shilling, a Quarter of Beans and Oats at a Groat, and an Ounce of Silver at Twenty-pence. In King *Edward* the *I.* Time, by Act of King and Council, a fat Cock was ſold for three half-pence, a fat Capon for Two-pence, a Gooſe Four-pence, a Lamb Four-pence. In the Days of *Richard II.* Wheat at Thirteen-pence a Buſhel, which was thought a great Price, being uſually ſold at Six-pence. In *Edward III's* time, a fat Ox was ſold for a Noble, that is ſix Shillings and Eight-pence, a fat Sheep for Six-pence, five Pidgeons for one Penny, a fat Gooſe Two-pence, a Pig for a Penny. ‖

In the 10th Year of King *Henry VII.* Wheat ſold at *London* for Six-pence a Buſhell, *Gaſcoign Wine* at ſix Pounds a Tun. In the 15th Year of his Reign Wine was ſold for forty Shillings a Tun. The Wages of an Hay-maker in this Reign was ſettled at one Penny a Day, and in the Reign of *Henry VIII.* never exceeded three half-pence. In thoſe Days a Penny was equivalent to a Shilling now, and how

‖ *Heylin's Coſmography*, printed 1677. pag. 256.

come we to have a Shilling now for a Penny then; is it not from an Acquaintance with Foreigners?

In this mean and low Condition did our Lay-Forefathers live till they launch'd out into the Ocean, and made the Sea (which renders the World a Stranger to itſelf) their Friend and Ally. In a little Time it appear'd, that the only way to enrich the Nation was by traverſing the Globe, and trading with Foreign Nations: Fir'd with the Proſpect of Glory and Gain, we ſoon became Maſters in the Art of Navigation, and by degrees Maſters of the Sea, and thereby the Wonder and Awe of the World. For tho' *England*, as an Iſland, be divided from all Parts of the Earth, yet it's a Borderer on every Country in the World, where the wide Sea extends.

The Land brought forth no Fruit but the Wilds of Nature, while we remain'd in our State of Obſcurity: "It ſays the *Spectator*, we conſider our "own Country in it's natural proſpect, without any "of the Advantages of Commerce, what a barren "unprofitable part of the Earth falls to our Share. "— Natural Hiſtorians tell us that no Fruit grows "Originally among us, beſides *Hips* and *Haws*, "*Acorns* and *Pignuts*, and other Delicacies of the "like Nature; that our Climate of itſelf without "the aſſiſtance of Art, can make no further ad-"vances towards a *Plumb*, than to a *Sloe*, and car-"ries an *Apple* to no greater Perfection than a *Crab*; "that our *Melons*, our *Peaches*, our *Figs*, our *A-"pricots*, are Strangers among us, imported in dif-"ferent Ages, and naturaliz'd in our Engliſh Gar-"dens, and wou'd all degenerate and fall away "into the Traſh of our own Country, if they were

"wholly

" wholly neglected by the Planter, and left to the " mercy of our Sun and Soil".

Cherries were first introduc'd into England from the City *Cerasus* in *Pontus*, from whence the Trees bear the name of that Town; for their Latin Name is *Cerasus* from the Greek *Kerastos*, a *Cerasunte Ponti Civitate*.

The Country Gentlemen were the last that gave into this glorious Scheme of Trade, for no other Reason but because their Fathers were born before them, leaving their Estates behind them: These thought it dishonourable to their landed and pecuniary Quality, to have their Children's Hands defil'd by Mercantile Operations, disdaining even to get an Estate by tainting their Blood with Pitch and Tar; 'till their annuity Sons made the High-Ways unpassable, and their own Inheritance was swallow'd up in the commercial Gulph, that is, became the Property of those who exercised the Function of a Merchant.

Strange it is, the *English* should form such Ideas of Commerce, which is the Honour and Support of a Kingdom: But who without their Foible? Even the Pride of *France* vails the Bonnet to the Patron of Trade, and allows her Nobles to exercise Commerce, who think it no dishonour to their Quality. Some *Italian* Princes are the chief Merchants in their Provinces, yea and turn their Palaces into Ware-Houses. The Princes of the *East-Indies* scruple not to Negociate with our Merchants Agents in Person: So powerful is the Desire and Love of Money. The *English* having recover'd their Senses, cease to think it dishonourable to grow Rich by the Exchange of Commodities. Now the younger

Sons

Sons and Brothers of Nobles are brought up to Merchandiſe.

Who was the firſt Contriver of Ships? The Invention is very Antient. Some Mythologiſts attribute it to *Dædalus*, and ſay the Wings he invented to ſave himſelf from MINOS, King of *Crete*, were nothing elſe but Sails which he firſt gave to Ships. Others aſcribe it to *Neptune*, *Minos*, *Erichthras*, *Danaus*. ** But they go on in the ſureſt Grounds that make NOAH, the firſt Navigator, and the firſt Ship-builder.

For the Diverſion of Sailors, I ſhall add a ſhort Account of two Monſtrous Ships, *viz.* 1. The Ship of *Ptolemy Philopater*, which was 280 Cubits Long, 38 Broad, and 48 High. It carried 400 Rowers, 400 Sailors, and 3000 Soldiers &c. 2. The Ship of *Hiero*, built under the Direction of that great Mathematician *Archimedes*, in which there was Wood enough to make 50 Gallies. It had all the Variety of Apartments of a Royal Palace, Banqueting Rooms, Galleries, Gardens, Fiſh-Ponds, Stables, Mills, Baths, a Temple of Venus &c. It was encompaſt with an Iron-Rampart, eight Towers, with Walls and Bulwarks furniſh'd with Machines of War, particularly one which threw a Stone of 300 Pounds, a Dart of 12 Cubits long, the Space of Half a Mile, with many other Particulars related by ATHENÆUS. §||

But to proceed; the Figure we make in the World is in Proportion to what we export to Foreign Nations, and what we import from them: The Advantages are Univerſal, there being no Part

** *Cyclopedia, under Ship.* §|| *Polydor Virgil.*

of *Eng-*

of *England*, but what is conſtantly fed, cloath'd, or ſome Way or other enrich'd by Foreign Commodities; yea *all Nations* often meet at *our Tables*.

Our Sumptuous Meals, and Delicious Entertainments, derive their *Bon Gout* from Ingredients that the Sea pours in upon us, from remote and different Regions; nor indeed have we any Splendid Appearances but what receive their Luſtre from the Orient &c.

What are our Immenſe Treaſures but the Productions of *Eaſt* and *Weſt-India*, that are daily brought in by an Aſſociation of Merchants? No Foreign Kingdoms but contribute ſomething towards our Domeſtick Power, Pomp, and Pleaſure; and yet what more common among the Sons of Ingratitude, than Vociferation againſt Foreigners?

Nature ſeems to have diſſeminated her Bleſſings among the different Regions of the Earth, with an Eye to this mutual Intercourſe and Traffick among Mankind; that the Natives of the ſeveral Parts of the Globe might have a Kind of Dependence on one another, and be united by the Bonds of common Intereſt: Every Degree on the Globe produces ſomething peculiar to it; the Food often grows in one Country, and the Sauce in another; *Engliſh Beef* ſeaſon'd with *Jamaica-Pepper*; the Fruits of *Portugal*, are corrected by the Product of *Barbadoes*; the Infuſion of a *China-Plant* is ſweeten'd with the Pith of an *Indian-Cane*.

The ſingle Dreſs of a Woman of Quality is often the Product of forty Climates. The Scarf is ſent from the *Torrid-Zone*, and the Fur-Tippet from the *North-Pole*; the Shoes from *Dantzick*, the Gold Buckles from *Spain*, the Brocade Petticoat riſes out

of

of the *Peruvian Mines*, and the Diamond Necklace out of the Bowels of *Golconda*.

If we go to *St. James's*, *Weſtminſter*, *Guild-Hall*, *Almacuria de Arcubus* &c. there we ſhall ſee that Part of the World call'd *Engliſh*, enrob'd with *Siberian Ermins* and *Sables*, the Exuvia of a little Animial that is Milk-White. In former Ages White Skins were us'd for lining the Robes of Magiſtrates and great Men: The Furriers, to add to their Beauty, ſow Bits of the Black-Tails of thoſe little Creatures upon the White-Skins, to render them the more Conſpicuous.

Note. *Siberia*, (Sclavonice, *North)* the Town ſo called, is ſuppos'd to be 3000 Miles from *Moſcow*. Since their Submiſſion to the *Czar*, the Muſcovites improv'd their Country very much, by ſending their *Sable-hunters*, and baniſhing their Priſoners of State, to that place. Latitude about 54.

The deſire of getting Riches by *Sable-hunting*, brought thoſe Hunters by degrees to the River *Yarmour* that runs into the *Japan Sea*. N. B. Upon this River liv'd thoſe *Tartars* that Conquer'd *China*, A. D. 1644, ſo that now the way to *China* by land is perfectly known.

England, yea *Europe* is oblig'd to *Nicholas Witzen* Burgher-maſter of *Amſterdam*, by Name, who firſt drew a Map of thoſe Countries, and diſcover'd to the *Europeans* all *Siberia*, and other Provinces as far as the Chineſe Wall.

Into the *Baltick* we ſend great Quantities of Woollen Cloth, Kerſies, Serges, Norwich Stuffs, Lead, Corniſh Tin, Pewter, Stockings, Hatts, and from *Scotland* ſeaſon'd Herrings for their Winter Proviſion: And from thence we import Maſts,

Deals,

Deals, Oars, Clap-boards, Baulks, Bumſpars, Flax, Hemp, Cable-Yarn, Cordage, Pitch, Tar, Copper, Iron, Steel, Wire, Quickſilver, Furs, Buckſkins, Sturgeon---by which Multitudes in *England* have got large Eſtates; and yet their degenerate Offspring have Impudence enough to rail at their Foreign Patrons, who built up their Families.

From *France* is imported Brandy, Wine red and white, new Faſhions, and other Vanities in Derogation from the Honour and Value of *Engliſh October*, and the Rights of the *Taylorian Tribe*, whoſe Prerogative it is to invent new Faſhions for the Benefit of Commerce, and Gratification of Levity.

A Glaſs of right French is become a neceſſary Mode, yea, ſo eſſential a part of Entertainment that a common Tradeſman is aſham'd to treat a Viſitant, or dine himſelf, without his Bottle, which in the Memory of Man has advanc'd the Price of Wine from Six-pence to many Shillings a Quart.

Into *France*, for the Benefit of the Engliſh Clothier, we ſend Woollen Cloth, Kerſies, Bays, Frizes, as alſo Cod from *Newfoundland*, for the Support of Superſtition in *Lent*, and other Mock-faſts. The Sea abounds with that Fiſh which is the ſtaple Commodity of the Country. That Fiſhery is look'd upon to be one of the moſt beneficial Trades in the World; for one Ship of 150 Tuns and 20 Men, will in a good Year cure 3000 Pounds worth of Fiſh. The *Engliſh* and *French* ſeldom load leſs than 500 Ships Yearly with *Cod*, and *Poor-John* to *Europe*.

The Riches imported from *America* into *Spain*, are almoſt incredible, but the Want in which *Spain* ſtands of Engliſh Manufactures exhauſts a great part of thoſe Treaſures in our Favour, which made *Hen. IV. King*

of *France* ſay, that the Abundance of Piſtoles in *Spain* was a Sign of their Riches, but the Neceſſity of tranſporting them to other Countries was a Mark of their Poverty

The Products of *New Spain* and *Old Spain* flow in upon us, like a mighty Stream; innumerable are the Families enrich'd by them, who only traffick in the leſſer Articles of Wine, Silk, Saffron, Raiſins, Almonds, Cochineal, Wool, Indigo, Oranges, Lemons, Cork, Soap, Citrons, Anchovies, &c. Not to take Notice of the Men of immenſurable Bulk, upon whom the Sea has pour'd in whole *Flotas of Gold*, Silver, Amethyſts, Pearls——An Over-Ballance of Trade with *Spain* and *Portugal* brings in vaſt Quantities of Bullion, beſides their Gold Coins, which paſs for Current.

Nor is the *Levant Trade*, commonly called *Turky*, leſs propitious to the Intereſt of *England*: The Riches of *Egypt* flow in upon us by *Alexandria* and *Grand-Cairo*: The Treaſures of Weſtern *Aſia*, by *Aleppo*, *Scanderoon*, *Sidon*, eſpecially *Smyrna*: To ſay nothing of the *European Turky*, of *Italy*, and the *Mediterranean Iſlands*, that daily load us with their moſt Valuable Commodities, as Wines, Velvet, Raw-Silk, Pluſhes, Damaſk, Cloth of Gold and Silver, Raiſins of *Damaſcus*——'Tis but whiſpering an Honeſt *Levantine* Merchant, and you have what you want Sir. If you want Cambletts of *Angoura*, Cottons of *Magueſia*, a Cargo of Rhubarb and Opium, Buffler's Skins, Turky Leather, Sena &c. there alſo you will be kindly us'd for your Money.

This is it that has engag'd the Attention of the greateſt Gentlemen, who have thought it the Intereſt

reſt of the Family to make their junior Sons Turky Merchants; and while the diligent Son is getting an Eſtate by Foreign Traffick, the *Elder Brother* imploys his Talent at Home in Railing at Foreigners.

But what are theſe, and all our *European* Acquiſitions to the Treaſures of *Eaſt-India*, that inexhauſtible Spring of Wealth? How many brave Adventurers ſuccumb under the Weight of Monſtrous Eſtates, acquir'd by Trafficking there? View the Grand Aſſociations that are engag'd in Commerce to the remote Parts of the Terraqueous Globe; and among them you'll find a ſmall Number Rich enough to purchaſe Kingdoms and Empires; Men that have Emerg'd from a ſmall Orignal, by Honeſt and Laudable Induſtry: Mankind Honour them, and the greateſt Lords think it no Dimunition of their Quality to level themſelves with thoſe Noble Adventurers, and enter into Alliances with them.

AMABELLA is only a Merchant's Daughter; but is grown a Dutcheſs by her Wealth: Appriz'd of this Immenſe Gain, the Gentleman diſcards the Objection ariſing from Blood, embarraſſes his Daughters Wedlock, by clipping their Fortunes, to Enable him to Enroll his younger Sons in the *India* Company: Theſe thro' Diligence and good Huſbandry grow Rich by Foreigners, take the Train and Equipage of Lords; are lodg'd, fed, and ſerv'd like Perſons of Honour, (win Gold and wear it) while the *Elder Brother*'s Eſtate is in a Deep Conſumption, and his Bantlings brought up in the Faſhionable Art of Railing at Foreigners.

So greatly Beneficial are the Returns of Commerce, that Commerce is now become the Darling Object, and principal Care of Princes, Potentates

and Lords, as well as the Commons of the Earth. No Trade, no Blood, no Quality, no Pleaſure, no Art *like that of getting Money*. I appeal to *Change-Alley*: What ſtrange Transformations in that Enchanted Circle? Nobles Metamorphos'd into Merchants on a ſudden, and Merchants into Nobles. Lords forget themſelves, and for Haſte leave their Garters behind them. Oh happy Spot! where Stars Shine at Noon-day, for the Honour and Benefit of Trade. But alaſs! this Moment I hear that Stocks are fallen; Stars Diſappear; Servants a-horſeback; the unfortunate Maſters toil and moil a-foot, curſing the Game at Hazard: Monſtrous Change! Not without Reaſon art thou call'd *Change-Alley*. So much for Stock-jobbing. N. B. The firſt Edition of this Book was in the Year 1721.

Ducent and Tricent per Cent make the Regions of the Eaſt the Adventurer's Favourites. Thither we export Bullion, Broad-cloth, Powder, Looking-Glaſſes, Scarlet, Lead, Iron &c. And in return from thence, they ſend us Spices in all their Kinds, Calicoes, Muſlins, Aloes, Myrrh, Caſſia, Rhubarb, Frankincenſe, Camphire, Muſk, Ambergreaſe, Indigo, curious Cabinets, Pearl, Diamonds, China-ware in all their forms, Dragon's-Blood, Tea of all Sorts, with many other Drugs and rich Commodities. Be it known to all Apothecaries, that they can't make up four Bills in ten without Foreign Ingredients.

Cinnamon is an Aromatick Drug of the Eaſt, and formerly not to be found but in Cabinets of Princes; ſo ſcarce in *Galen*'s time, that no Man had any but the Emperor. It is a Bark of a Tree from the Iſland of *Ceylon*, in the *Eaſt-Indies*, a ſcarce and valuable

luable Spice. The Oil of Cinnamon (call'd it's Eſſence) is, Madam, the greateſt Cordial we have, and therefore is much us'd in *England*, *Holland*, *Germany*, *France* and *Italy*.

The common *Cinnamon* is often adulterated with that out of which this Eſſence hath been extracted. A *Caveat* to thoſe who practice the Art of *Pharmacy*. *Cinnamon* boil'd in common Water yields a kind of Oil, which when it grows cold, grows white, and as firm as our Tallow, which by the *Dutch* is called *Cinnamon-Wax*. It's ſmell is agreeable, and they make Candles of it.

Sena ſo beneficial againſt Variety of Diſeaſes, is of a French Original. *Pepper* ſo uſefull in the Kitchen and in Medicines, is a Plant of the Reptile kind, and grows in ſeveral parts of the Eaſt-Indies.

The *Peruvian Bark*, popularly call'd *Jeſuit's Bark*, ſo famous for curing Agues, and intermitting Fevers, grows in *Peru* in the Weſt, and comes to us by the way of *Spain*. Rhubarb which is an admirable Medicine, and friendly to Nature, comes to us from the Eaſt: Some ſay it grows in *China*, and Extremities of *India*: Others ſay in *Perſia*, and on the Confines of *Ruſſia*. The name is deriv'd from *Rha*, the River among us call'd the *Wolga*, and *Barbarum*, that is *a Root found by the Barbarians on the River Rha*. We read of *Rhubarb* brought from the Northern Regions.

We have had within theſe few Years divers ſorts of *Rhubarbs* introduc'd into our Gardens from the *Weſt-Indies*, by *France*, which approach neareſt to the *Perſian*: Yea 'tis ſaid by ſome, that the *French* gather ſuch ſort of *Rhubarb* from the Lands lying along the River *Rhone* near *Lyons*.

Your

Your Glaring Attire and fine Apartments, Madam, are from Foreign Originals. The Wainſcot of your Parlour is a *Norwegian*, and that of your Dining-room a Mohogoniſt. The Hangings of your Chamber-windows are *Gallico Perſian.*

The Proportion of your Chimney-piece, is ſettled by a Model form'd by *Palladio.* If the Marble be Artificial, you paid good Money for a bad Comodity. If White, vein'd with Red, or variouſly clouded with Brown, Red and Yellow, 'tis *Engliſh.* If it be White-vein'd Marble, and hath large Veins with Grey and Blue Stains on a White Ground, 'tis an *Italian*, and comes from *Carrara* in the Republick of *Lucca*; a Town at the foot of the Mountains, whence the White Marble is dug that is ſo much eſteem'd over all *Europe*, being the fitteſt of all others for works of Sculpture. Every thing has a Foreign Aſpect where Politeneſs is Dominant in *England.*

Piramids of *China*, and Towers of *Porcelane* are additional Ornaments, and ſo is your *India Canopy* for a Repoſe: The Body is repair'd by Drugs that grow many thouſand Miles off. The *Perſians* and *French* are our Silk-weavers; the Inhabitants of *China* and *Japan*, are our Potters and Operators in Clay. *Aſſa Fætida*, the grand Specifick for your Ladyſhip's *Hypo*, is an *Indian* Gum; others ſay, the Root of a Tree grown in the *Perſian* Empire, of great Efficacy in ſome Diſtempers, of very offenſive ſmell, therefore call'd the *Devils Dung*, *Diaboli Stercus*: But in the Indies 'tis ſo agreeable, that it makes an Ingredient in their Ragouts.

Your Fan, Madam, is an *Indian*; therefore when you rail at Foreigners, let it at leaſt conceal the

Face

Face that ought to Bluſh. The Eaſtern Climate being very hot, the Ladies are oblig'd to uſe Fans (made of Feathers) and Umbrella's to guard 'em againſt the Flies and the Sun. The Indians never ſtir without a *Paraſol*, or a little moveable Machine in the form of a Canopy, which they carry to ſcreen the Head from Rain &c. On the Tops of their Houſes they had Fans made in the faſhion of Chimneys, but open on all ſides; ſo form'd as to let in the Air to the Rooms, and to ſhut on the ſide oppoſite to the Wind, which forced it down into the Apartments.

Multitudes who 50 Years ago, cou'd not afford to keep Houſe, now keep their Coaches, and divide the Year between the City and Country; and all this Revolution produc'd by the Coffee and Tea.

Coffee, Madam, is a Foreigner; a ſhort Account of which I here add for the benefit of ſuch as delight in *Lacedemonian Broth*. Know then that *Coffee* is an *Arabian Berry*; if it look bright and oily, 'tis a ſign of its being well roaſted. The Cuſtom is to drink it hot, which the *Turks* do without Sugar: Their Grandees add to each Diſh a Drop of Eſſence of ſome Amber; others boil it with a couple of Cloves; ſome with a little Indian Aniſe, or the Grain of the *Cardimonium Minus*; the ſmalleſt is moſt inquir'd after as having more Virtue than the other kinds, and comes to us from *Holland*.

'Tis ſaid by ſome of the Learned, that Coffee is an excellent Drier, carries off Diſorders of the Head, ariſing from two much Moiſture, diſſipates Megrims, abſorbs Acrimonies of the Stomach, promotes watching by bracing the Fibres, and rendering them too tenſe for the Relaxation requir'd in Sleep,

Sleep; hurtful to the lean. N. B. 'Tis good to drink a Glaſs of Water before Coffee, to render it laxative, and to mix it with Milk to extinguiſh it's Sulphurs, to embarraſs it's Saline Principles, and render it nouriſhing.

When was Coffee firſt brought into England? I anſwer, that the uſe of it here was not known till the Year 1657, when one Mr. *Daniel Edwards* a Turky-Merchant, in his return from *Smyrna* to *London* brought with him one *Paſqua Roſee*, a *Greek* of *Raguſa*, (a City and Republick in *Dalmatia* upon the Gulph of *Venice)* who was wont to prepare this Liquor for his Maſter every Morning, and who (by the way) never wanted Company at Breakfaſt.

The Merchant to be rid of his troubleſome Friends, who daily Crowded his Houſe for a Taſte of this ſtrange Liquor, directs his Greek Attendant to ſet up a Coffee-houſe; which he did in St. *Michael's Alley* in *Cornhill*, which was the firſt Coffee-houſe in the City of *London*. This Arabian Entertainment being firſt brought into *England* in the *Oliverian Days*, and firſt prepar'd by a Republican of *Raguſa*, is a ſufficient Reaſon why, Madam, you ſhou'd not drink *Coffee*, tho' it ſhou'd not affect your Ladyſhip's Nerves. My Friend *Chambers* obſerves, that in *London* alone, beſides the Conſumption in private Houſes, ſome have computed three Thouſand Coffee-houſes.

Nor muſt I forget *Tea*, that dear Creature, a Native of the Eaſt, a Foreign Land; and yet I know not how it happens, a mighty Favourite of the Ladies of the Weſt, for whoſe Diverſion I have added a ſhort Account of it. Know then that *Tea*, is the

Leaf

Leaf of a Shrub growing in *China*, *Japan* and *Siam*, three potent Empires in *India*.

There are three Sorts of *Tea*, and all, as it is ſaid, growing on the ſame Tree, which is an Ever-Green: and the Difference in the Fruit is only occaſion'd by different Soil, and Seaſon of gathering, and manner of curing.

1. There is *Thea Bovi*, or *Bohe*, which is the firſt Bud, gather'd in March, and dry'd in the Shade, and of a delicious Taſte if not adulterated; and agreeable, Madam, to the niceſt Stomach. The Leaves are ſmall, and give the Liquor a Tincture of Yellow. *Le Comte* ſays, 'tis rare to meet with any unmix'd, becauſe the *Chineſe* mingle their Leaves with it to ſwell the Bulk, ſo great is the Demand.

2. The *Imperial* or *Bing Tea*, is the ſecond Growth in April, the leaſt, of a light Green, and makes the Water pale when chew'd. This is dry'd in Pans over the Fire, and is the lighteſt Sort of all, and if it looſes it's Criſpneſs will never recover: The Leaves are large and looſe. The Buyer is adviſ'd to chew it, and the Greener it grows the better it is.

3. Then *Soumlo* or *Singlo*, that is the common Green, and laſt Growth in May and June, dry'd in Pans or Copper-plates over a Fire. The Leaves are longiſh, the Infuſion clear and green, the Taſte pleaſant, too corroſive for the Stomach without correctives. And by the way, Madam, if your Tea-kettle be of Copper, and not conſtantly kept well tinn'd, the Water will infect the Tea, and make it diſagreeable to the Palate.

The Tea that is ſold among us, they dry gently before the Fire, and the Leaves in drying curl up juſt as we now ſee them. To prevent Impoſition, chuſe that which is the Greeneſt, the beſt ſcented, and which is as little broke into Duſt as poſſible, always preferring *Japan* Tea before that of *China*: The Leaves of the former are much ſmaller, the Taſte and Smell more agreeable, and uſually a finer clear Green.

The Tea is much in Vogue among the Eaſtern People: The French, ſome Years ago, had it in Univerſal Eſteem; but ſince Coffee and Chocolate have been introduc'd into that Country, 'tis not ſo much us'd.

Paris is now famous for good *Chocolate*, which is a kind of Liquor ſoft and oily, prepar'd from the *Cocoa Nut* that grows in *America*, and brought firſt into *Europe* by the *Spaniards*. When right good it may be known by it's Diſſolution in Water, leaving no Sediment. It's boil'd in common Water, in Milk, and Water-Gruel. It is one of the Spaniards darling Commodities. One Man makes 5,000 Pounds Yearly from a ſingle Garden of theſe Nuts. The Preparation is often adulterated by mixing other Ingredients with it. They uſe annually 12 Millions Pounds Sterling of Sugar in the Preparation of it. No Liquid ſo admir'd by the *Spaniards* as Chocolate, who conſtantly uſe it, but when diverted by ſome intoxicating Liquor. N. B. The *Cocoa Nuts* among the *Indians* and *Spaniards* go for current Money, even in thoſe Countries where Gold and Silver are naturally produced.

The *Chineſe*, (who tell us they have two Eyes, Europeans one Eye, and all the other Parts of the

Earth

Earth are Blind,) are a covetous, cunning People, and mingle other Leaves with Tea, to ſwell the Bulk. Now, Madam, as I hinted before, that you may not be impos'd upon——try the Tea in warm Water, or by Chewing; and if the Leaves look Green like the verdant Spring, it can't be dear; but if they look a duſky brown Colour, depend upon it, Death is in the Pot. For your further Information in this important Article, I refer you to *Le Comte's* Account of *China*, Dr. *Cunningham* and *Ovington* of Tea, publiſh'd in the 3d Vol. of *Miſſellanea Curioſa*.

This Account about *Tea* brings into my Mind a certain Converſation that happen'd at a Tea-table in *Ormond-Street*, (October 20 Ult.) where ſome young Ladies diverted themſelves very much in Flurts againſt the Government and all Foreigners, who were but Changelings compar'd with true-born Engliſhmen: In the midſt of their Divertiſment they were on a ſudden put into a Fright, when one in the Company cry'd, *huſh, Strangers have Ears*, concluding they were overheard and betray'd; nor cou'd they recover their Countenance 'till the Admoniſher explain'd herſelf thus---Ladies I am ſorry I ſhou'd throw you into this Panick, but your Danger, that was only imaginary, is over, for they are Friends you are afraid of. Open your Eyes and behold the Tea-table and it's glorious Furniture, and lo they are tranſmuted into Foreigners, who came from the remoteſt Parts of the Globe to give us a *Regalio*, equally noble and pleaſurable.

Your *Tea-Table*, Madam, is a *Japaneſe*, the Produce of *Japan*, (whoſe Emperor exceeds all the

Monarchs in *Europe* in Splendor) which lies next to the Land of *Jeſſe*, a Country that extends from *Aſia* to *America*. Your *Tea-Cups*, and *Tea-Pots*, are the Produce of *China*; where *Noah* retir'd from Mount *Ararat*. Your *Sugar* is originally an *American*, and the Art of refining it we were taught by the *Venetians*.

Your *Coffee* is an *Arabian*, an Old Neighbour of *Mahomet*: Your *Tea* is a Native of *China*. Now, Madam, all theſe are innocent Foreigners, and not one of them can ſpeak *Engliſh*.

Gago, that waits on my Lady *B*—— is a *Negro*, in his Horn-Book, and more reſpected than her Ladyſhip's *French Cook*, who can ſpeak no Engliſh but *Pox take thee*.

Pray, Madam, adds the young Lady, how does Sir William's *Valet de Chambre?* much indiſpos'd, and gone to *France* in Hopes of getting ſome Benefit by his Native Air.----The *Dutch Woman* who was my *Laundreſs* is dead; and *Monſieur* my Son's *French Maſter* is ill of an Ague.

Well, ſays another Lady, upon the Whole I find our Diſcourſe hath been foreign to the Purpoſe. There is a Fate in Kindneſs. Where moſt is given, leaſt is return'd. If your Domeſticks, Madam, be all Foreigners, and the Materials of our preſent Entertainment be all Foreign; doth not our Ingratitude demand a Bluſh? A certain Merchant of the Orient, hearing how the *Engliſh* rail'd at Foreigners, ſaid, *Serpents, we have warm'd in our Boſom, ſting us. Silentiary* do thy Office, adds the *Engliſh* Lady.

How can my Lady *H*—— look on her Diamonds, and not be in Love with thoſe pretty Foreigners, that glitter like ſo many Stars? In your Rings,

Rings, Ear-Rings, and Buckles in all their Forms, Madam, you may ſee the Junction of *Eaſt* and *Weſt*: The Gold is a *Mexican*; your Jewels are *Aſiaticks*.

Tobacco, Sir, is a Foreigner we love and burn: Tho' a Foreign Commodity, yet it is become the Idol of our Natives, by the Smoak of which Multitudes live, and have acquir'd vaſt Poſſeſſions: *Tobacco* was not known in *Europe* 'till *America* was diſcovered by the *Spaniards*, who firſt imported it about the Year 1560. Beſides the Tobacco that grows in the *Weſt-Indies*, there is a great Quantity cultivated in the *Levant*, the Coaſts of *Greece*, and the *Archipelago*. Tobacco is ſuppos'd to be the greateſt *Narcotick*, call'd alſo *Hypnotick* and *Soporifick*, becauſe it procures Sleep, by calming the Motion of the Blood. Little long Pellets of Tobacco put up the Noſe will unload the Head, reſolve Catarrhs, and make Way for a free Perſpiration. When you take Snuff, Madam, a Foreigner takes you by the Noſe; for Snuff (whoſe Baſis is *Tobacco)* cauſes Sneezing upon your firſt Acquaintance, which irritates the upper Membrane of the Noſe, but with a kind Intention, to purge your Brains.

We are alſo Debtors to *Africa* for many Commodities Foreign to *England*. The *Royal African Company*, eſtabliſh'd for the Commerce on the *Guinea* Coaſts, ſends out Yearly ſeveral Ships laden with Draperies, Iron-works, Sciſſars, Knives, Muſkets, Cottons and other Merchandizes.

The Returns are Gold-duſt, Elephants Teeth, Wax, Leathers, fine Linnen, Rice, Sena, Caſſia, Botargo, Dates, Ivory, Civet; ---but the beſt Article is that of the *Negroes*, which it ſends to *Jamaica*,

maica, *Barbadoes*, and other Engliſh Iſles in *America*.

But, Sir, *England* is a *Golden Iſland*: Our very Sand abounds with Gold-duſt. It is true, Sand every where abounds with Particles of Gold, but you knew nothing of it 'till taught by *J. Rodolph Glauber*, a *Dutch Chymiſt*, who by an Experiment made it appear before the States of *Holland* to their Satisfaction: Yea there is no kind of *Matter* but hath it's Share of Gold. Why then is not the Art of extracting it improv'd? The reaſon is, becauſe the Profit will not anſwer the Charge.

The old Saxons lov'd pleaſant Morſels, but were Strangers to the culinary and confectionary Arts; they had Fleſh but knew not how to preſerve it from muſty Scent, nor how to cure it when infected, 'till inſtructed by Chymiſtry, a Foreign Art. I ſhall only add one Inſtance viz. the *Spirit of Salt*, which is of vaſt Importance at Sea, when thro' Scarcity of Proviſions they are oblig'd to eat muſty and putrify'd Meat---it's only waſhing it in Spirit of Sea Salt, which will inſinuate itſelf into the Fleſh, purge out the rotted parts---will prevent the Scurvy. The ſame Spirit (which may be carried about in a Phial) will render all corrupted Eſculents and Potulents eatable and drinkable without Danger.

Some Years ago we had no Sugar, nor any Idea of it as now manufactur'd, nor is it yet naturaliz'd, nor ever will be reconcil'd to our Climate ſo as to become a Native. In our Age there was a *Venetian*, who invented the Art of refining Sugar, and by that Invention he got a hundred-thouſand Crowns,

Crowns, which he left to his Son, that made it *flie with the Wings which Solomon gave to Riches.*

The Sugar of the Antients was a Sort of natural Hony or Dew to be found on Leaves, or ſome pleaſant Liquid expreſt from certain Reeds or Roots.

What is the Modern Sugar? 'Tis the Pith or Juice that is ſqueez d from a certain Plant growing in the Eaſt and Weſt Indies, and purify'd by Fire. And I pray Sir, *what is it good for?* If Madam, your Liquid be harſh it conquers the Auſterity; it rebates the Edge of ſharp things, cures Tarts, ſweetens the briniſh and bitter, gives reliſh to all the Members of the inſipid Tribe, and, in ſhort, triumphs over all Sapids.

Mercury, popularly call'd Quickſilver, is a Mineral and one of the Miracles of Nature, and the greateſt Gift of Providence in the *Materia Medica*. It's wonderful Properties and ſtrange Cures done by it are accounted for by *Dr. Dover* in his *Legacy*. The chief Mines of Mercury are thoſe of *Peru*, of *Hungary*, and thoſe of *Triali* in the North-Eaſt Part of *Italy*, belonging to the Emperor, which are Mortgag'd to the Dutch for a round Sum.

CHAP. III.

Contents. *The Wonders of Navigation. Batavia once low, now the Magazine of Europe. More Silver ſeen in Vulgar Houſes than Braſs in thoſe of France and Spain. More Ships in Holland than all Europe. Venetian Cottages turn'd into Sumptous Palaces by Trade. A Barren Rock rais'd into a noble City.*

Strada Nuova the moſt glorious Streets on Earth. Annunciata Church the glory of the Univerſe. Hambourg the Magazine of North Germany.

This Chapter preſents to our View many poor Villages, and Places that have been aggrandiz'd by Foreign Trade. I ſhall begin with *Holland*, a Province of the United Netherlands, which are included in the following Account.

WHEN they broke off from *Spain*, they were under low Circumſtances; therefore in their firſt Coin they caus'd a Ship to be ſtamp'd, toſt by the Waves without Oars or Sails, and this Motto upon it, *Incertum quo fata ferant, we know not what Providence will do with us.* When the Prince of *Orange* was murder'd by the *Spaniards*, he dy'd with theſe Words in his Mouth, *Lord have Mercy on my Soul, and on this poor People.* In their Addreſs for Aſſiſtance to *Queen Elizabeth*, they ſtiled themſelves the *Poor, Diſtreſs'd States of Holland.*

In the midſt of their Struggles for Liberty, what Time and Money they cou'd ſpare, were imploy'd in Traffick, which by Degrees they propagated with wonderful Succeſs to the *Eaſt* and *Weſt Indies.* They have but four Maritime Provinces, and no Inſtance can be given, where ſo vaſt a Trade has been manag'd, and with ſuch vaſt Increaſe of Wealth as in that narrow compaſs of the 4 *Maritima Bataviæ.*

Holland is naturally a boggy, barren Climate, but by it's Commerce with Foreign Nations is become *High and Mighty* in Power, and immenſly Rich

rich in Treaſure, without Number or Weight. Tho' it's Territories be ſmall, no bigger than *Yorkſhire*, they have encreas'd their Number of Shipping to at leaſt 20,000 Sail, being (as ſome ſay) more than in all *Europe*; and to this Number they daily add, as Sir *John Burroughs* tells us, in his hiſtorical Account. 'Tis remarkable, they have no native Materials towards the Building or Rigging the ſmalleſt Veſſel; all which comes from abroad, as doth their Wooll for Cloathing, and Corn for Bread. Their Land is much lower than the Water: The Sea wou'd ſoon lay their Country under Water, were it not for very ſtrong Banks, which the Dutch ſupport at a vaſt Expence.

Thus *Holland* is grown prodigiouſly rich, not by its natural Commodities, but by the Improvement of all Foreign Growths, and when manufactur'd ſent out; and now *Amſterdam* is become the general Magazine of all *Europe*, furniſhing all Parts of it with whatever they want.

The *Dutch* are the great Maſters of the Indian Spices, and of the Perſian Silks, but wear plain Woollen Cloth at home. They ſell their beſt to *France*, and buy courſe out of *England*, for their own Wear: A Pattern of Frugality.

Their Country, tho' naturally barren, abounds in all kinds of Commodities, imported from the four Parts of the Earth. More Silver is ſeen in *Holland*, among the common Hands and Purſes, than Braſs either in *Spain* or *France*; tho' the one drains all the Treaſures of the Weſt Indies, and the other be ſo rich in the beſt native Commodities.

In the *Eaſt Indies* they are capable of putting out 50 Men of War to Sea, and to raiſe 30,000 by

Land. It may be ſaid they have an Empire in the *Eaſt Indies*.

Venice, belov'd of the Sea, a little contemptible Republick, has by Foreign Traffick rais'd her muddy Iſlands into noble Habitations. Her Streets are ſumptuous, water'd with Channels, which have Houſes on both Sides, that appear like ſo many Royal Palaces.

Authors account for the Grandeur of *Venice* thus, viz. In the Bottom of the *Adriatick* were a great Number of Marſhy Iſlands, and almoſt inacceſſible, the Reſidence of ſome poor Fiſhermen, who ſupported themſelves by a little Trade in Fiſh and Salt: Thither the poor *Veneti* retir'd from *Italy*, when perſecuted by the *Goths*; not with a View to fix their Habitations in thoſe Iſlands, which in Number were 72; each of which made a Kind of a diſtinct Common-Wealth: But when by Commerce they began to grow Rich, they united and form'd themſelves into a Body Politick, which was the Foundation of their preſent Grandeur.

Since this Union they extended their Commerce to all parts of the *Mediterranean*, and particularly to *Cairo* in *Egypt*, where they traded for Spices, and other Products of the *Eaſt Indies*, with which they ſupply'd their Neighbours in *Europe*.

Theſe 72 Iſlands are join'd together by ſumptuous Bridges, which *Heylin* ſays, are 4000 at leaſt, beſides ten thouſand Boats for paſſage from one Iſle to another; 60 of theſe Iſles lie cloſe together, round about the *Rialto*, which is of moſt Eſteem; by which runs the Paſſage call'd the *Grand Canal*, being in Length 1,300 Paces, and ſome 40 in Breadth; adorn'd on both Sides with ſtately and magnificent Palaces,

Palaces, cover'd with incredible Number of *Gondolo's*, curiouſly built, and veil'd over with Cloth, ſo that Paſſengers may go unſeen, without Moleſtation from Sun, Wind, or Rain.

They have 70 Pariſh Churches beſides Chapels &c. The principal Church is that of *St. Mark*, ſuppos'd to be the Richeſt and Fineſt in all the World. On the Outſide 'tis adorn'd with 148 *Pillars of Marble*, and 8 of *Porphyry*. There are 600 Marble Pillars of a leſſer Size. The Riches of it's Inſide are ſo great, Images ſo glorious, and Furniture of the Altar, ſo above Compariſon.

Genoa, another *Italian Republick*, from a barren Rock, by trading with foreign Ports, has rais'd herſelf into a Noble and Glorious City; ſirnam'd the *Proud*, or *Genoa* the *Stately*, becauſe of the Magnificence of its Buildings in the New Town, where their Houſes are adorn'd with Marble; Emulous for Riches, with the ſtatelieſt Emporiums of the World. *Strada Nuova*, perhaps is the moſt ſtately Street in all the World. The New Church of the *Annunciata*, where a Thouſand may go up the Stairs a-breaſt at the ſame Time, for curious Paintings, rich Altars, and Exactneſs of Structure is incomparable. And all this Grandeur from Commerce with Foreigners; who are no where deſpis'd but by ſome over-grown Children of Old *Anglia*, who long for a Sight of their Old Mamma, the Whore of BABYLON.

Genoa and *Venice* had a long Struggle about Superiority, and the War continu'd above 200 Years; and Victory always declared for the *Genoeſe*, till the fatal Battle of CHIOZA, when the *Venetians*, at one happy Blow, beyond all Expectation, ſecur'd

to themſelves the Empire of the Sea, and Superiority in Commerce.

What a prodigious Height is *Spain* arriv'd to by a Foreigner; I mean the Adventures of *Columbus*, a fortunate Stranger, who diſcover'd their new World in *America*; a World abounding with Mountains of Gold, Rivers of Pearls, and Trees yielding Balſom, Dragon's blood, Cotton, Liquid Amber, Cocoa-Nuts, and other very valuable Commodities. And we are told by ſome Authors that I have read, it was no extraordinary thing in *America* to ſee Temples cover'd with Silver, and Houſes with Plate of Gold. All this, and a thouſand times more, might have been thine, Oh England! but for thy early Contempt of Foreigners: For,

Columbus offer'd to make the firſt Diſcovery of this new *American World* to our King *Henry VII.* the greateſt Offer that ever was made to a Mortal; but he that made it was a *Foreigner*, and we were *Engliſhmen*, wiſer, in our own Conceit, than ſeven *Strangers* that can render a reaſon.

I ſhall diſmiſs *Spain* after a ſhort Account of *Seville*, a Town in middle *Andaluſia*, (about 95 Miles N. W. from *Gibraltar*) the Metropolis of the Kingdom, which, in the Opinion of all Travellers, is the Fineſt, Statelieſt, moſt Trading, and Richeſt City in *Europe*; and where no Man can ſo well gratify all his Paſſions, and Senſes: So that the Spaniſh Proverb, *(Qui en ne ha viſto Seville, ne ha viſto Maravillo) He that hath never ſeen Seville, never ſaw a Wonder*, ſeems to be well enough founded.

Portugal, which alſo refus'd the ſame Offer, ſoon recover'd its Senſes, and ſends out *Americus Veſpu-*

ſius,

ſius, a Foreigner, and others who made very great Diſcoveries in Favour of the Houſe of *Braganza*.

Liſbon, the Metropolis, contains ſeven Hills and Villages in its Circuit; on the higheſt Hill there is a ſtrong Caſtle, between which and the Harbour there are many ſtately Churches, magnificent Palaces, noble Squares with Piazza's, Streets large and well pav'd, moſt delicious Gardens, delicate Fountains, the *Riches of the new World*, and Rarities of ineſtimable Value, ſays *La Forreſt* in *Atlas*. He adds that the King of *Portugal*'s Palace is an Ornament which ſets off all thoſe Beauties by the Regularity and Magnificence of its Buildings. It lies on the Banks of the River *Tagus*: The Tide flows up the Harbour which is always frequented by an infinite Number of Ships with valuable Commodities from all Parts of the World. At laſt *England* ſtimulated by thoſe ſucceſsful Adventurers in Purſuit of Riches, began to conſider how it might acquire a Share in thoſe Mountains of Gold. The *Engliſh*, who knew no Country but their own, were at a loſs for Guides to *Terra Incognita*; and finding there was no Hopes without the Aſſiſtance of Foreigners, King *Hen. VII.* ſent Agents abroad to ſearch out a Pilot; and they happily found one *John Cabbot*, a *Venetian*, who conducted our *Flotilla*, and ſoon made conſiderable Diſcoveries for us: And thus the Foundation of our Grandeur in the *American* World was laid by a Foreigner, the Contempt of an ignorant, ill-bred Native.

Hambourg is one of the Richeſt Cities in the Empire, and for a long time the greateſt Mart of *Germany*, the Haven being crowded with Ships; and their Exchange with Merchants from all Parts. They furniſh

furniſh the Empire with the richeſt Merchandiſe of other Nations; and from *England* with Woollen Manufactury, for which they ſend us 100,000 Pounds Annually. N. B. The *Hambourg-Company* is the oldeſt Trading Eſtabliſhment in the Kingdom, tho' not always known by that Name.

CHAP. IV.

Contents. *Our Mechanick Arts are all the Inventions of Foreigners. The Engliſh had Sheep, but ſent their Wool to be manufactur'd abroad. A Patent for Tranſportation of Wool. Tranſportation-ports at Bruges. Original of our Woollen Manufactures at Home, our Perukes, Silken Attires, making of Brick and Glaſs. Hiſtory of Stockings, Hats, Shoes, Barbers, Beards; War about Beards. Duke of Bedford Terror of France, and Glory of England, Teſte Gallorum Rege. Agriculture, Mills, Bakers, Paper, the Bleſſings of Foreigners. The noble Art of Printing ſtolen from the Dutch. Gun-powder, the Birth of a German Gally-pot, handed into the World by a Prieſt. Our Advantages from the Magnet, Mariner's Compaſs, Teleſcopes, Spectacles, Bells, Clocks, Watches, Dyals. Painting we learn'd from Foreigners. Engliſhmen knew not what Saddles, Stirrups, and Bridles meant, till acquainted with Foreigners; nor the good Women how to ride decently 'till then. Centaurs.*

THAT we are beholding to Foreigners, not only for our Kings and National Grandeur in all it's Shapes, but for the ſeveral Articles of our Domeſtick Trade, Employments, and all Mechanick

nick Arts and Improvements, will appear by Inſtances.

I ſhall begin with the Art of *making Cloth*, in which we were inſtructed by Foreigners. In former times, the principal Commerce of this Nation conſiſted in Wooll unmanufactur'd, which Foreigners, eſpecially the *French*, *Dutch*, and *Flemiſh* bought of us. 'Tis obſervable that in *Edward III*'s Reign, the Cuſtoms of *Engliſh* Wooll exported did amount, at 50 s. a Pack, to two Hundred and fifty Thouſand Pounds Sterling per Annum. An immenſe Sum in thoſe Days.

As the Woollen Manufactures now ſtand, Dr. *Davenant* and Mr. *King* compute the Produce thereof to be eight Millions per Annum; three Fourths of which are conſum'd at Home, and the reſt exported.

When the *Dukes* of *Burgundy* were Lords of the 17 Provinces, *the Trade of England* was in its *Embrio*, and we had ſcarce any Commodity to boaſt of but our Wool; but we had not the Art of working it into ſeveral Sorts of Commodities, as Broad-Cloth, Kerſeys, Flannel, Bays, Serges, Perpetuana's, Frize, Penniſtons, Stockings, Rugs.

'Till the 15th Century our Wool was ſold in the *Fleece* to the *Flemings*, as before, and tranſported to *Bruges*, and the *Burgundian Provinces*, by way of *Calais*, then conquer'd by the *Engliſh*, &c. where they were manufactur'd, and what wanted, return'd in wearable Form. The Patent for tranſporting Wool to *Bruges*, was granted by *King Edward I.* and the moſt conſiderable Ports in *Eng-*

land

land and *Ireland* were made Marts for that Commodity.

N. B. The giving of ſome *Cotſwold-Sheep* by *King Edward IV.* to *Henry* of *Caſtile*, and *John* of *Aragon of Spain*, § in the Year 1465, with a View to produce *Engliſh Wool in Spain*, was counted one of the greateſt Prejudices that ever happen'd to this Kingdom. This Importation of Wool into that Part of the World, brought ſuch a vaſt Quantity of Riches into that Country, that 'tis ſuppos'd by ſome to give Birth to the Noble Order of the *Knights of the Golden Fleece*, inſtituted in Honour of our *Engliſh Wool*, by *Philip* Duke of *Burgundy* A. D. 1429.

Thus were they enrich'd, and we impoveriſh'd, till the *Spaniſh Inquiſition* was introduc'd into the *Low-Countries*, to root out thoſe that had embrac'd the Reformation: It was in Queen *Elizabeth's* Days that many of them were driven into *England*, eſpecially the *Flemings*, who taught us the Myſtery of *Manufacturing our Wool* at Home, into Broad-Cloth, Flannel, Perpetuana's, by which our Lands are advanc'd from 10 or 12 Years Purchaſe to 20 and 22, and the Intereſt of Money fallen from 10 per Cent to 6 and 5.

Our *unmarry'd Women* are ſtill'd Spinſters; now the Art of Spinning is a Foreign Invention, and was firſt taught in *England* by one *Anthony Bonvis*, an *Italian*, about the 20th Year of *King Henry VII.* at which Time began the making of *Devonſhire* Kerſeys, and *Coxal-Cloths*. It was June 12, 1606, King *James I.* for the Encouragement of the Woollen Manufacture, was made free of the Clothiers Com-

§ *Heylin's Coſmography* Edit. 8. 1617. pag. 253.

pany.

pany. No more Exclamations againſt Foreigners, by thoſe that make Cloth, or make their Appearance in Cloaths. N. B. Spinſters, of old even Queens, us'd the Diſtaff and Spindle; whence Spinſters became a common Appellation for Women, and in Law uſually given to all unmarry'd Women.

In the 10th. Year of Q. *Elizabeth*'s Reign, ſays Sir *Richard Baker*, ‖ the Perſecuted *Dutch* firſt brought into *England*, the Art of making Bays, Serges, Says, and ſuch woven Stuffs, both Woollen and Linnen. —— Memorandum it was in this Queen's Reign, the *Dutch* taught us how to Cloath ourſelves; as the *French* did, in another Queen's Reign, how to *Uncloath* ourſelves, and wear Wooden Shoes.

Nor did our Operators in Iron and Steel know how to make a good Knife, before Queen *Elizabeth*'s Days; for it was in the 5th. Year of her Reign, that *Richard Matthews* of Fleet-ſtreet, *London*, obtain'd from the Government a Prohibition againſt all Strangers bringing *Knives into England*; and was himſelf the firſt *Engliſhman*, that attain'd to the Art of making *fine Knives and Hafts to a Nicety*. The Working of Braſs, Gold, and other Metals, was a Myſtery taught us by Foreigners, which is now brought to the higheſt Perfection, by the good Genius of the Engliſh.

About the ſame Time, the Engliſh learn'd to make all ſorts of *Pins*, (thoſe little Implements ſo greatly neceſſary in adjuſting the Ladies Dreſs) which before that time we purchas'd of Foreigners, to whom we uſually paid the beſt Part of an Hundred Thouſand Pounds a Year.

‖ *His Chronicles* page 399.

The Art is now improv'd to a high Degree, and the Pins made in *England* are moſt eſteem'd abroad, where they are ſent to bring back the former Caſh ſent out for them. In former Days our Fore-fathers were wont to give *Pins for New-Years gifts:* The Conſumption of Pins is incredible, and yet ſcarce any *Commodity cheaper.* In making one Pin they reckon 25 Workmen, ſucceſſively imploy'd, between the drawing of the Braſs Wire, and ſticking the Pins in the Paper for Sale.

It was about the 8th. Year of Queen *Elizabeth*, that we were taught by one *Elias Growſe*, a *German*, to make *Spaniſh Needles* in *England.* And *Engliſh Needles* now make a very conſiderable Article in Commerce; but, to keep us humble, we ſhou'd not forget, that *German* and *Hungarian* Steel is in the moſt Repute for Needles in *England.*

Perukes, Sir, of the modern Faſhion, are not only a Foreign, but a new Invention, not 160 Years old. The Year 1629 is reckon'd the *Epocha* of long *Perukes* ſet on ſhaven Heads: It was about that Time the Practice begun at *Paris*, and at firſt it was reputed ſcandalous for young Perſons to wear 'em, and attributed to a *Reproachful Diſeaſe.* The Clergy did not come ſo ſoon into the Mode: The firſt, who aſſum'd the *Peruke*, were ſome *French Clergymen*, in the Year 1660; nor is the Practice yet authoriz'd in the *Popiſh Church. M. Thiers* in his Treatiſe upon the Subject ſays, it is againſt the *Decrees and Canons of Councils:* A Prieſt's Head embelliſh'd with Artificial Hair, curiouſly adjuſted, he eſteem'd a Monſter in the Church; nor can he conceive any thing ſo ſcan-

dalous

dalous as an *Abbot* with a Florid Countenance, heighten'd with a Jolly Peruke. ‡

Others ſay *Perukes* were firſt devis'd in *Italy by Courtezans*, from thence the Faſhion paſt to *France*, and from thence to *England* in Queen *Elizabeth*'s, Time about the Year 1572.

Did not the Antients wear long and falſe Hair? Yes, the *Greeks* and *Romans* did ſo; the old *Gauls* counted it high Honour, and a Mark of Freedom: For this Reaſon *Julius Cæſar* having Conquer'd the *Gauls*, made them cut off their Hair, as a Sign of their Subjection. But by the Canons of Councils *long Hair* was counted ſo odious, that there is a Canon of the Church ſtill extant, of the Year 1096, importing, that ſuch as wore *long Hair* ſhou'd not enter the *Church* when living, nor be pray'd for when dead.

It's doubted whether the Antients wore ſuch *Perukes*, as are now us'd; but 'tis evident they us'd *falſe Hair*. The Poets † make merry with the *Women* of their Time, for making themſelves look young with their *borrow'd Hair*; and with *Men*, who chang'd their Colours according to the Seaſons, and the *Dotards* who hop'd to deceive the *Deſtinies* by their white Hair.

The Parade made by *Silk* muſt not be overlook'd: The Art of Manufacturing it was firſt invented in the Iſle of *Cos* in the *Ægean Sea*; but *Pamphila*, the Daughter of *Platis*, is honour'd as the Inventor, about the Year 1130. *Roger*, King of *Sicily* eſtabliſh'd a *Silk* Manufacture in *Palermo* and *Calabria*; from thence the Spaniards learn'd to

‡ *M. Thiers* in *Chambers*. † *Martial*, *Juvenal*.

manage *Silk-worms*, and the Working of Silk, which the *French*, by right of Vicinity, ſoon obtained the Knowledge of. At length it found the Way to *England*.

When the *French* Proteſtants were perſecuted, many of them fled hither for Refuge, and brought with them a great many Articles of the *French Trade*, eſpecially that of Silk. *Spittle-fields* in *London*, is a Colony of *French* Proteſtants, who have brought the Art of working Silk to the greateſt Perfection: From *Spain* and the *Orient* we import great Quantities of Raw Silk, which is now Manufactur'd here *Alamode de Perſia*.

Upon this Occaſion Monſieur *Colbert* told the *Gallick Monarch*, "Sir, I am ſorry to ſay it, that "too many of your Majeſty's Subjects are already "among your Neighbours in the quality of Foot-"men and Valets, for their daily Bread. Many of "the Artizans too are fled from the Severity of "your Collectors; they are at this Time improv-"ing the Manufactures of your Enemies." N. B. See here how cunning Monſieur calls the *Perſecutors* of the *French Proteſtants*, the King's *Collectors* only.

Our fine Houſes are Foreign Contrivances, modell'd and form'd after the *Corinthian*, *Dorick*, *Ionic*, or *Roman Order*; which are eſſential to all Structures that are built in Taſte, exact and handſome. See *Polyd.* 131.

Brick, for the Uſe of Buildings, is an Invention as old as the *Tower of Babel, and Walls of Babylon*. In the Eaſt they bak'd their Bricks in the Sun. Our Forefathers waded in the Mire and Mud, 'till we were taught by the *Romans* to pave the Roads.

Our

Our Anceſtors were content with Wooden Shutters to their Windows, 'till they were taught by Foreigners to uſe Glaſs, that now illuminates our Habitations. Glaſs is mention'd by the *Greeks*: Among the Latin Writers *Lucretius* ſeems to be the firſt that took Notice of Glaſs—*Niſi recta foramina tranant--qualia ſint Vitri.*

The firſt Place mention'd for the making of Glaſs is *Sidon* in *Syria*, which was famous for Glaſs-houſes. *Venice*, for many Years, excell'd all *Europe* in the Fineneſs of it's Glaſſes; but of late Years the *Engliſh* have equalis'd, if not ſurpaſt the *Venetians*, ſo that now we are no longer ſupply'd from abroad.

The Art of Glaſs is much admir'd, and improv'd in *France*, where there is a Company of *Glaſs-men* eſtabliſh'd by Letters Patent; and it was provided by an Arret (1) *That the Working of Glaſs ſhou'd not derogate any thing from Nobility*; and (2) that *none but Nobles ſhou'd be allow'd to work therein.*

Glaſs was firſt brought into *England* in the Year 660, by *Renault*, a Foreign Biſhop, or *Benedict* the *Abbot*, that built *St. Peter* and *Paul's Monaſteries* on the Banks of the *Wyre* in *Northumberland*; yet was it then brought in as a Rarity * N. B. 'Till we were furniſh'd with Glaſs-windows, *Horning Lanthorns* were us'd, made of fine white Horn, ſhaven thin, and contriv'd by *King Alfred* the Great to defend the *Sacred Candles* from the Injury of Winds. 'Tis by the Art of Glaſs that we let in Light, and Warmth, and keep out Wind and Filth, which made forcible Entrance thro' our old Wooden Shutters.

* *Mamſb. de Geſtis Reg. Angl. quoted in King Alfred's Life* 206.

The

The *Shoemaker*, will have no Reaſon to grumble at Foreigners, when he conſiders the *Gentle Craft* is a Foreign Invention of one *Boethius*, before the Reign of *Criſpin*, the Patron of the Company of *Shoemakers*, the Conſervators of our Pedeſtals. If Madam, your Shoe pinches, is it not Correction for kicking at Foreigners?

If any wou'd ſee more upon this Subject, let him conſult *Benad Baidoin de Solea Veterum, a Treatiſe of the Antient Shoe*; wherein the Origin, Matter and Form of it is inquir'd into. He maintains when the Almighty cloath'd *Adam*, he did not leave him *bare-footed*, but gave him Shoes of the ſame Materials---that after *Raw Skins*, Men made their Shoes of *Ruſhes*, *Broom*, *Flax*, *Wood*, *Iron*, *Silk*, *Silver*, *Gold:* They have been as diverſe in Shapes; as Square, High, Low, Long, Cut, Carv'd: They differ'd alſo in Colour and Ornaments.

Pliny tells us that one *Tychius* of *Bæotia* was the firſt that us'd Shoes. || Among the *Romans*, the *Partricians* wore a Creſcent on their Shoes. *Heliogabalus* had his Shoes cover'd with fine white Linnen, in conformity to the Prieſts of the Sun. The *Egyptians* wore Shoes made of the Bark of *Papyrus*. When the *Turks* go to their Churches they put off their Shoes, and leave 'em at the Doors.

Stockings alſo are the Invention of Foreigners: Our Stockings of old were made of ſome courſe Cloth ſew'd together, 'till we were inſtructed by Foreigners to knit them with Needles. The Invention is attributed to the *Scots*, becauſe the firſt Work of that Kind came from them. The Machine for Weaving Stockings is of a *French* Origi-

|| *Liber* 7. *Chap.* 56.

nal.

nal. The firſt Loom in *England*, was ſet up in the Year 1656. The Art of making fine Stockings we learnt in *Oliver*'s Days.

For the ſame Reaſon *Barbers* ſhou'd not look on Foreigners with a Grim and Gruff Face, becauſe the Barbing Trade is a Foreign Invention, being inſtituted by the *Abantes*, who got the Forepart of their Heads ſhav'd, that their Enemies in War ſhou'd not pluck them by the Hair, unleſs they run, which they learn'd of the *Curetes*; and thence *Homer* calls 'em *People with their Hair behind*: § The Excreſcences of your Face, Sir, are Natives; the Art of cleanſing it Foreign.

The World was ſo far advanc'd in Years, before *Beards* and *Faces* quarrel'd. A long Beard was the Glory of an *Iſraelite*; (tarry at *Jericho* 'till your Beards be grown.) And in other Places a ſhort, or no Beard was Honourable: Hence aroſe bloody Conteſts.

The *Tartars* highly revere their *Beards* and make the Management of them Part of their Religion, and made War upon the *Perſians*, tho' of the ſame Religion, becauſe they wou'd not cut their Whiſkers after the *Tartarian* Mode. ‡

The *Greeks* always wore their *Beards* till the Time of *Alexander*, who according to *Plutarch*, commanded the *Macedonians* to be ſhaven, leaſt the Length of their Beards ſhou'd give a Handle to their Enemies.

Pliny † obſerves, that it was a long Time before Barbers were in Requeſt at *Rome*: The firſt that enter'd *Italy* came from *Sicily*, which was 454

§ *Opidrokomoontas.*
† *Lib.* vii. Chap. 59.
‡ *Kingſton* in Ciclopædia.

U. C. they

U. C. they never cut their Hair 'till then. *Scipio Africanus* was the first that introduc'd the Mode of shaving every Day, and will want no Followers while the Pericranium is subject to the Chin.

So among Ecclesiasticks the Discipline of the Beard has been very different: Sometimes they were forbid Shaving from a Notion of too much Effeminacy, and that a *long Beard* was more suitable to the Sacerdotal Gravity; and other Times it was forbid, as imagining Pride to lurk beneath a large venerable Beard.

Remarkable is the Difference between the *Greek* and *Romish* Churches about their Beards. Since the former's Seperation from *Rome* the *Romanists* did give more to the Practice of Shaving, in Opposition to the *Greeks*, who espouse very zealously the Cause of *long Beards*: Yea in the Popish Church there are some express Constitutions and Canons concerning Beards and Tonsures—— *de radiendis barbis*.

The *Chinese* affect long Beards, which they cultivate with great Care. The *Russians* also, being of the *Greek* Church, wore long Beards, 'till the late *Czar* enjoin'd 'em all to shave. The Kings of *Persia* formerly had their Beards wove, or matted together with Gold-thread, says *Chrysostom*.

N. B. *Oliver Cromwel*, was the first that ever was full shav'd in *England*, 'till then Mustacho's, or Whiskers, that is a Tuft of Hair on the upper Lip, were in fashion.

It doth not appear from Antient Coins or Statues, that *Hats* were us'd in former Days. Our Forefathers, Men and Women, high and low, cover'd their Heads with *Chapernoons*, a sort of *Hoods*: Travellers

vellers wore a Cap call'd *Cucullus*, that is, *Cowl*, which paſs'd to the Cloyſters, and became Part of the Monkiſh Habits. **

The *Turks* wear a *Turban*, or Cap, and Saſh of fine Linnen, or Taffaty, artfully wreath'd about it. The *Grand Seignior's* Cap is as big as a Buſhel, enrich'd with Diamonds &c. The *Chineſe* have no Hats like us, but Caps, which the Laws of Civility will not allow to put off.

When *Charles VII.* made his Publick Entry into *Roven*, (now *Roan* the Capital of *Normandy*) in the Year 1449, he had on a *Hat* lin'd with *Red Velvet*, and ſurmounted with a Plume of Feathers. It was under his Reign, that the firſt Uſe of Hats is to be dated; from that Time Hats began by little to take place, and at laſt found the way to *Great-Britain*.

For the Honour of *England*, give me leave to add here, that in the great Church of *Roan*, is a Magnificent Tomb, erected for *John Duke of Bedford*, who was Regent of *France* for *Henry VI.* King of *England*. 'Tis ſaid when *Lewis XI.* King of *France*, came to ſee this Church, ſome perſuaded him to *demoliſh that Monument*; alledging, it was a Shame ſo great an Enemy to his Majeſty's Crown, ſhou'd have ſo *fine a Tomb* there; *'tis well*, ſaid the King, *he lies there, for were he alive he wou'd force us all to run.*

I proceed to the *Hats*—the firſt Invention of which was Foreign: It was in the Beginning of King *Henry VIII*'s time, that *Spaniards* and *Dutch-*

** *Kennedy* is a Scotch Name, which in the *Iriſh* Language is call'd *Kennedagh*, the Interpretation of which, is a *Cowl*, or *Cap*, worn by the Antient Inhabitants.

men inſtructed us to make *Spaniſh Felts*. And the *French* taught us, not only how to perfect the Art of making Hats, but how to take 'em off *Alamode de Paris*.

The *Engliſh Huſbandman* muſt ſtand on good Terms with Foreigners, from whom he derives the Art of cultivating his Ground, and making proper Implements. Dame *Ceres* the Daughter of *Saturn* and *Ops*, taught Mankind how to join Oxen to the Plow; how to ſow Corn, that grew before among Weeds; how to houſe, tread out, and winnow the Corn. Her Picture is crown'd with a Garland of ripe Ears of Wheat, in her left hand an handfull of Corn and Poppies.

In the beginning Men liv'd by Accorns, Maſt, and other Fruits of the Earth. According to *Diodorus*, it was *Dionyſius* the ſecond that taught Men to plow the Earth by Oxen, which before was work'd by the Hand. *Pliny* obſerves, that *Augeas*, a King of *Greece*, taught Men to muck their Lands, in the Time of *Homer*. The Plow is an Engine invented by *Oſiris*. †

Mills for Grinding Corn, in all their Forms, were the Invention of Foreign Wit. *Procopius* tells us, that *Beliſarius Juſtinian's* General, being beſieg'd at *Rome* by the *Goths*, found out (or rather reviv'd) the Way of grinding Corn in Mills, mov'd by the Force of Water. Some doubt whether Water-Mills were known to the *Romans*, there being no Mention made in the *Digeſts*, but of *Mills turn'd by Slaves and Aſſes*——And as to Wind-Mills, the Engliſh were Strangers to 'em, till the Time of the Holy Wars, when

† *Pliny's Natural Hiſtory, Book VII.* Chap. 56. where he menſions the firſt inventors of diverſe things.

when the firſt Model of 'em was brought from *Aſia* to *Europe*.

Having reduc'd our Corn into *Meal*, we wanted the proper Art of reducing it into Bread. Some of the Antients parch'd, or burn'd their Corn, and pounded it in Mortars, which was a tedious and difficult taſk. ‖

The learned are not agreed when the Art of Baking was firſt practis'd: It's generally ſuppos'd Bakers had their firſt Riſe in the Eaſt, and came to *Italy* about the Year of *Rome* 583. Till that Time, the good Woman of the Houſe was her own Baker, and before that Time they pounded the Grain in a Mortar, to prepare it for Baking, as *Varro* obſerves.

The *Roman Soldiers* had their *factitious Millſtones*, when in want of grinding, they had an Art whereby they made Millſtones of Earth, as we do Brick, which is a kind of Artificial Stone of fatty Earth.

We are not only taught by Foreigners to ſow and grind, or mould our Corn into Bread, but how to eat it with undefil'd hands; for the Cuſtom of uſing *Forks* at Meals, (which Dr. *Heylin* by the way ridicules, ‡ the Practice then being new,) is Foreign, deriv'd from *China*, where in Eating they make uſe of *two Sticks made of Ivory* or *Ebony*: (And from thence it came to *England* by Way of *Italy*, not many Years ago.) They uſe no Napkins, Knives, or Spoons, but only a Couple of long, ivory, or wooden Skewars, tip'd with Gold or Silver, the Proviſion being cut ſmall, before 'tis brought to Table.

‖ *Fruges receptas--et torrere parant flammis, et frangere Saxo.*
VIRGIL.

Some dry their Corn, infected with the Brine,
Then pound with Pebbles, and prepare to dine.

‡ *Heylin's Coſmography on China.*

The Art of making *Paper* which is ſo beneficial to Mankind, was firſt invented by Foreigners. The Antients were wont to write on *Palm-leaves* according to the *Sybilline Verſes*: † Afterwards, on *thin Films*, growing between the Bark and the Tree. This being too frail, they began to record publick Memoirs in *Volumes of Lead*; at length they found out the way of Writing on *Wax*. After *Alexandria* was founded by *Alexander* the Great, *Papyrus* a ſedgy kind of Weed, or Ruſh, was found in the Fens of *Egypt*, and ſtagnant Waters of the *Nile*, call'd *Charta*, from a *Tyrian* City of that Name.

When *Ptolomy Philadelphius*, King of *Egypt*, erected a Library of about 1700 Volumes; *Eumenes*, out of Emulation, built another on purpoſe to out-do him: *Ptolomy* being vext at it, forbid the Exportation of *Paper* out of his Kingdom, and by that means prevented his Rival from Writing Books: *Eumenes* being ſenſible of the Affront, found out another Way of making Paper, by Manufacturing the Skins of Beaſts into *Parchment*: But I am rather inclin'd to think that Parchment was found out before.

Cotton-paper was us'd for about 600 Years; *Linnen-paper* was firſt introduc'd among us, towards the Beginning of the 14th Century: The Engliſh Paper is already grown to great Perfection; The firſt Paper-Mill in *England*, was erected at *Dartford* in *Kent* A. D. 1588, by a *High-German*,

† *Quæcunque in foliis deſcripſit nomina Virgo,*
digerit in Numerum---Virgil 3 *Æneid. So Pliny B.* 13. *Chap.* 11. 12:

She ſings the Fates, and in her frantick Fits,
The Notes and Names inſcrib'd to Leaves commits.

call'd

call'd *Spilman*, Jeweller to the Queen: § The Invention of Parchment is generally attributed to *Attalus* King of *Pergamena*, as is that of our common Paper, to a certain *Egyptian* bordering on the *Nile*. N. B. White Brown Paper was first made in *England*, especially in *Surry* and about *Windsor*, in the Days of King *James I.*

The Noble Art of *Printing* is a Foreign Invention, but who the first Inventor was, is a Problem long disputed among the Learned. *John Mantel* of *Strasburg*, *John Guttenberg*, and *John Fust* of *Mentz*, and *John Koster* of *Haerlem*, are the Persons to whom this Honour is ascrib'd, by their respective Countrymen.

The first Printers made their first Essays on *Wooden-Blocks*, after the *Chinese* Manner; but a more correct Method was soon found out by *Schaffer*, son in law of *Fust*, at *Mentz*, so that he was properly the first Printer; and in strictness, the *Bible* which was printed after the new Method, with *moveable Letters* in 1450, was the first Printed Book. The next was *Augustin de Civitate Dei*; then *Tully's Offices* &c. about the Year 1461.

The *Hollanders* ascribe the first invention to *L. Coster*, a Citizen of *Haerlem*, who contriv'd the glutinous Ink now made use of in all Printing Presses. From *Haerlem* the Art of Printing past to *Rome* in 1467, and into *England* 1468 or 1470; where it was brought by *Caxton* and *Turner*, whom King *Henry VI.* sent to *Holland* to learn the Art. These two Gentlemen, not being able to gain their End, artfully wheedled one *Frederick Corseil-*

§ *Tho. Churchyard*, a noted Poet of that Age, his Discourse on Paper, 1588, 4to.

lis,

lis, (an under Workman to a *Dutch* Printer) into an Humour to come over. This *Dutchman*, having made his firſt Eſſay at *Oxford*, (where an Edition of *Rufinus* on the Creed was Printed) ſet up Printing-houſes at *Weſtminſter*, *St. Albans*, *Worceſter*. From *London*, it was carry'd to *Venice* and *Paris*. N. B. The *Dutch* taught us to Print Books, but not willingly, for we Pyrated or Stole the Art by corrupting a certain *Haerlemite*.

Guns, and *Gun-powder* are Foreign Inventions, being firſt found out by *Barthold Swartz*, a *German*, about the Year 1330, in the Days of our King *Richard II.*

The Invention of Gun-powder is aſcrib'd, by *Polydore Virgil* to a Chymiſt, who accidentally having put ſome *Salt-petre*, *Sulphur* &c. in a Mortar, and cover'd it with a Stone, it happen'd to take fire, and blew up the Stone. Some ſay, the Perſon was a *Monk* of *Friburg*, in *Germany*, nam'd *Conſtantine Anelzan*. Thus we ſee the Generation of Gun-powder, which was conceiv'd in the Womb of a Gally-pot, made pregnant by a Prieſt.

Queen Elizabeth was the firſt that caus'd Gunpowder to be made in *England*, which before that Time was purchas'd of Foreigners at exceſſive Rates. Therefore let none that handle the Gun, make a Noiſe againſt thoſe who ſent 'em Powder and Ball.

But nothing has prov'd ſo extenſively advantageous to *England*, as the Art of Navigation by the *Magnet*; by which we can now traverſe all Parts of the wide Ocean, or travel upon it by Day and Night with equal Safety: Whereas before the Diſcovery of the *Loadſtone*, our Mariners were chain'd to the Extremeties of the Land; that is, they only coaſted

coaſted or crept by the Sea-Shore, conducting themſelves in Accidental Rambles by the *North-Pole*, that is, the Polar or leading Star from whence our *Leading-Stone*, commonly call'd *Loadſtone*, takes it's Name.

——*Clavumque affixus et hærens,*
Nuſquam amittebat, oculoſq; ſub aſtra tenebat.
VIRGIL l. v.

His faſten'd Hands the Rudder keep,
And fixt on Heaven his Eyes, repelling Sleep.

It is agreed on all hands that this admirable Invention viz. the *Mariner's Compaſs*, an Inſtrument us'd by Pilots to direct the Courſe of the Ship, was diſcover'd by a Foreigner; but whether he was a *Neopolitan*, a *Venetian*, *Portugueſe*, or *German*, I know not. Some aſcribe it to *Flavio de Melſi*, or *Flavio Gioia*, a *Neopolitan*; others to *Marcus Paulus*, a *Venetian*.

Whoever he was, we muſt own him to be the greateſt Benefactor to the World, and one who has deſerv'd more of Mankind than ten thouſand *Alexanders*, *Cæſars*, *Tamerlanes*, *Scanderbergs*, or *Hannibals*; particularly of *England*; for it is by this nautical Compaſs, that the Treaſures of diſtant Worlds are tranſported into *England*, and that our floating Caſtles give Laws to all Foreign Shores.

Others are of Opinion, that we had Printing, Gunnery, and our Knowledge of the Loadſtone from *China*, becauſe theſe were not known in *Europe*, 'till about the Year 1278; which was the Time that ſeveral Strangers (among others *B. Oderick* an *Italian*, *Ayton* an *Armenian*, and *Paulus Venetus*) went into that Country with the *Tartars*, of the Family of *Juena*.

The

The Engliſh had good natural Eyes, but knew not how to rectify thoſe little Globes, and make viſible Objects more obvious to the Mind, till inſtructed by Foreign Operators in Opticks.——Spectacles, Reading-Glaſſes, Teleſcopes, Microſcopes, Looking-Glaſſes, Burning-Glaſſes.——It is by means of theſe Optick Glaſſes, that Viſion is improv'd, the Eye improv'd, and ſtrengthen'd.

Teleſcopes are Optical Inſtruments, thro' which remote Objects are ſeen as if nigh at hand. A noble and uſefull Invention, by means whereof the Wonders of the viſible Heavens are diſcover'd to us, viz. the Magnitudes, Motions, Diſtance, Periods, Eclipſes &c. of the Celeſtial Bodies, of which former Ages had no Idea. They are very uſefull at Sea, and alſo in the Camp. This admirable Invention is attributed to *James Metius*, Profeſſor of the Mathematicks at *Franaker*, tho' the Honour is oft given to *Galileo*, who only improv'd the Art.

Spectacles, ſo neceſſary to ſupply Defects in the Organs of Sight, were never ſeen in *England*, till the Entrance of Glaſs. When, Madam, you look at the Glaſs, ſay, I ſhou'd never have ſeen my Face, nor how to adorn the Head, but for honeſt and ingenious Foreigners, who ſhew'd myſelf to myſelf.

Microſcopes, are Inſtruments by which little Things that are inviſible to the Eyes, are made viſible; and ſmall Objects repreſented exceedingly large, and view'd very diſtinctly, according to the Laws of Refraction.

Bells of the modern Form and Magnitude, 'tis ſaid, are of an Epiſcopal Extraction, being firſt invented by *Paulinus, Biſhop of Nola*, a Town in *Campania*, and from thence were call'd in Latin *Campana*

Campana and *Nola:* At leaſt, 'tis aſſur'd he was the firſt that brought them into the Church, where the Belfry makes a louder Noiſe than the Pulpit. *Polydore Virgil* aſcribes the Invention of *Church-Bells* to *Pope Sabinian*; but 'tis more probable, that he was the firſt who appointed the canonical Hours to be diſtinguiſh'd by them. Well then, be it remember'd, that when we are rung to Church we are ſummon'd by the Voice of a Foreigner. When a Clock ſtrikes a Foreigner tells us what Hour of the Day and Night.

Whence come our *Paſſing-Bells?* I anſwer, it is from an Antient Cuſtom to Ring the Bells for Perſons about to expire, to advertiſe the People to pray for 'em, therefore call'd *Paſſing-Bells.*

The Cuſtom of ringing Bells at the Approach of Thunder is of ſome Antiquity, the Deſign of which was, to call the People to Church to pray for it's Preſervation from that terrible Meteor. *Libineau in Cuclopædia.*

The *Egyptians* have none but *Wooden-Bells.* The Cuſtom of Chriſtening Bells is very Antient, and common in *France.* Why are Bells heard further on Plains than on Hills? Becauſe the higher the ſonorous Body is, the rarer is it's Medium.

Pagans had *Bells* in their Temples. *Octavius Auguſtus* the Emperor, was the firſt who order'd Bells to be hung up in the higheſt Place of the Temple of *Jupiter Capitolinus*; at the Ringing of which, the Heathens were wont to meet at their *Aſſemblies*, and at their *Baths*, to waſh either for Health or Pleaſure in thoſe Waters of the Sun. And here I wou'd aſk the Men of Noiſe againſt Foreigners, if when the Bells ring the Muſick be not Foreign?

reign? N. B. Bells by Muſicians, are rank'd among Muſical Inſtruments, by Percuſſion.

Our *Chronometers*, as Clocks and Watches, that ſerve to meaſure and ſtrike Time, are Ancient Inventions not known in *England*, till brought hither by Foreigners of the mechanick Tribe. *Severinus Boetius*, a famous Roman Philoſopher, is the firſt mention'd by Latin Authors, as the Contriver of Clock-work: The Invention of Clocks with Wheels, is referr'd to *Pacificus*, Archdeacon of *Verona* in *Italy*, the Birth-place of the Poet *Catullus*, and of *Pliny* the Naturaliſt, of *Cornelius Nepos*, and *Vitruvius* the famous Architect; and now govern'd by a *Venetian Podeſta*.

The Art of making Clocks as now us'd, if not invented, was retriev'd in *Germany* about 200 Years ago. Among the modern Clocks, none ſo Eminent as that at *Straſburg* in *Germany*. The firſt Thing it preſents to our View, is a celeſtial Globe, with all the Motions of the Planets, fix'd Stars *&c.* behind which is a *perpetual Almanack*, in which the Day of the Month is pointed out by a Statue; a *Gilt Cock* claps his Wings, and proclaims the Hour; the *Angel* opens the Door and ſalutes the *Virgin* &c. The firſt Quarter is ſtruck by a *Child* with an Apple, the ſecond by a *Youth* with an Arrow, the third by a *Man* of full Age with a Tip-Staff, and the fourth by an *Old Man* with his Cane.

The Invention of *Pendulum Clocks* is one of the Glories of the laſt Age, the Honour of which is diſputed between *Huygens* and *Galileo*. It was firſt put in Practice in the Year 1657. The firſt *Pendulum Clock* made in *England*, was by *M. Fromantil*, a *Dutchman*. *N. B.* The Vibrations (i. e. reciprocal Motion of a Body)

a Body) of a Pendulum, are effected in Spaces of Time perfectly equal, and hence the Pendulum becomes the moſt accurate Inſtrument for meaſuring Time.

That *Dyals* are foreign Monuments of Antiquity, is beyond Doubt. In *England* we were bleſt with ſolar Light, but knew not how to meaſure Time by the Shadow of the Sun. *Dialling* is the Art of drawing Sun, Moon and Star-Dials, on any given Plane, or the Surface of any given Body. Every one knows what is meant by Sun-Dial.

There are *Lunar-Dials*, which ſhew the Hours of the Night, by means of the Light or Shadow of the Moon projected thereon from an Index, *N. B.* The Moon's Age being found in a Calendar, the Interjection of the Line of the Moon's Age, with the lunar Hour Lines, will give the Hour of the Night. After the ſame Manner, many other Sun-Dials may be converted into a Moon-Dial.

To uſe a Solar, as a Lunar-Dial, that is, to find the Hour of the Night by a Sun-Dial.——Obſerve the Hour which the Shadow of the Index points at by Moon-light, then find the Moon's Age in the Calendar, and multiply the Number of Days by $\frac{3}{4}$ the Product is the Number of Hours to be added to the Hour ſhewn by the Shadow, to give the Hour requir'd.

Hour-Glaſſes were invented by the *Sicilians*; as the Gnomon of a Dial or the Style, the Shadow of which points out the Hours, was by *Anaximander*, a *Mileſian* Philoſopher; who alſo was the firſt Inventor of Sphere-Rules for Dialling and Geography.

Old *England* had Days and Nights, but knew not how to divide them into Hours *&c.* The Diviſion of the Day into Hours is very Antient: The Idea of any particular Time, or length of Duration, as a Day, an Hour, a Minute, a Second, a Stranger in the Land. The moſt antient Hour is that of the 12th Part of the Day. *Herodotus* obſerves, that from the *Egyptians* the *Greeks* learnt the Method of dividing the Day into 12 Parts.

The Diviſion of the Day into 24 Hours was not known to the *Romans* before the firſt *Punick* War. —'Till that Period they only regulated their Days by the riſing and ſetting of the Sun.

Thus we are taught by Foreigners to know how to meaſure Time. What o'Clock, ſays the Engliſhan? The Foreigner anſwers, twelve, Butler then lay the Cloth----When the Clock ſtrikes it is the Sound of a Foreigner. When you look at your Dials and Watches you conſult Foreigners how the Time goes. Our Days are reckon'd by *Night*, according to the old *German* Mode, as this day Fortnight, that is fourteen Nights after.

Nor can I any longer allow the Sons of *Apelles*, *Leonardo*, *Paolo*, *M. Angelo*, *Gitton*, *Gaddo*, *Gaddi*, to draw Foreigners in a Fool's Coat, becauſe the noble Art of Painting, by which they are fed and cloath'd, is a Foreign Invention.

Coaches, Madam, are Foreigners, being as ſome ſay, a Conveniency firſt invented in *Hungary*, and there call'd *Cotzki*; others ſay they were contriv'd by *Erictbonius* (the fourth King of the *Athenians* after *Amphictian*) to hide the Deformity of his Legs. And ſome Authors ſay, the Invention of *Coaches* is oweing to the *Frenc* ; yet Coaches are not of great

great Antiquity, even in *France*, ſcarce reaching beyond the Reign of *Francis I*, who dy'd ſoon after our *Henry VIII*.

At the firſt Riſe of *Coaches*, their Uſe was only for the Country: At firſt there were but two Coaches at *Paris*: The firſt Courtier who had one, was *Jean de Laval de Bois Dauphin*, whoſe enormous Bulk diſabled him from Travelling a-foot or Horſe-back. In *Europe* Coaches are drawn by *Horſes*, excepting *Spain* where they uſe *Mules*, and in *Denmark* ſometimes by *Rain-Deer* for Curioſity. In the Dominions of the *Great Mogul* their Coaches are drawn by *Oxen*.

The next Turn Madam, you take in your Coach, remember you ſit in a Foreign Houſe, for Coaches are portable Vehicles; and if your *Galfridos* be not *Barbary*, or *Flanders*, doubtleſs the *Black* behind the Coach is a double-dy'd Foreigner.

According to the *old Verſicle*, there are five Things that were not known in *England* till about the 15th Year ot *Henry VIII*.

Turkies, Carps, Hops, Piccarel and Beer,
Came firſt into England, all in one Year.

Nay Madam, but for an Outlandiſh Woman, (well inſtructed in the Art of Ablation and Purification) your fine Suit of Linnen wou'd not make ſo bright an Appearance; for the Myſtery of Starching the Engliſh knew nothing of, till they were taught, and not long ago, by a Foreigner.

It was in the Year 1564, that Mrs. *Dinghen Vanplaſſe*, born at *Teenen* in *Flanders*, came to *London*, and was the firſt that taught *Starching* in thoſe Days of Impurity. Our Hiſtorians go further, and condeſcend to inform us, that her Price for teaching

teaching to *Starch* was about *five Pounds*, and *how with Stone-Blue to clear and ſtiffen Linnen.* She had 20 *Pounds* for inſtructing them how to *Seeth Starch*; ſo that in a little Time ſhe got a good Eſtate, being greatly encouraged by Gentlemen and Ladies, who lov'd to appear in a refin'd Dreſs, abſtracted from all Particles of Impurity.

Add to this, that the decent Faſhion of Women's riding on *Side-Saddles*, was firſt taught us by a *German Lady viz. Ann*, Daughter to *Charles IV.* Emperor, and Queen to our *Richard II:* 'Till then the Women rode aſtride as the Men do. The becoming Poſition of Women on Horſe-back, forbids all Indecency of Expreſſion againſt Foreigners, from the Fair Sex.

A Word to the Gentlemen: Before you ſet your Foot to the Stirrup, think of Foreigners, who have taught you to mount with Eaſe; and when on the Saddle forget them not, for that alſo is a Tranſmarine Invention.

All Men allow *Saddles* to be a *Modern Invention*, or at leaſt found out after the *Roman Empire*, ſince we can't ſee in any Ancient Statues that ever Horſes had Saddles. Helps by which we mount our Horſes is another *Modern Invention* of Foreigners; this alſo is evident from Marbles, and Statues, and triumphal Arches at Rome, that the Ancients did not uſe 'em, neither does any Name of them occur in any Greek or Latin Author.

In former Times the want of ſuch Helps was ſupply'd by Art, and agility of the Body; for they mounted on Horſe-back as the *Heroes in Virgil.* § For their greater Conveniency, the Horſes ſometimes were

§ *Corpora Saltu——Subjiciunt in Equos, 12 Æneid. et alibi.*

were taught to kneel to receive their Riders on their Backs; the weak and unactive got up by little Ladders, others on the Backs of their Slaves: For the Benefit of the infirm, the *Viocuri*, or Overſeers of the Highways, did all along the Road place certain great Stones, from whence they might eaſily beſtride their Animals.

In *Plutarch* we find that *Caius Gracchus*, was not only carefull in paving the Highways, but markt out Miles by Stones, conveniently plac'd at a Meaſure's Diſtance, to help poor Travellers to mount their Palfries; for Stirrups then were not known.

Leaping on Horſe-back was requir'd, not only of new rais'd Soldiers, but of the Veterans: The TYRO's firſt vaulted upon Horſes unarm'd, but upon Improvement they mounted them with their Weapons in Hand: They were to leap up and down, as well upon the Left Side as the Right, and that not without their drawn Swords; ſo that by continual Exerciſe, they cou'd in a trice Skip upon their Horſes with wonderful Dexterity, even in the Midſt of the Hurry of War; as is Evident in *Livy*, *B. III.* of the ſecond *Punick War*.

When *Charlemain* had made a certain *Preſbyter* a *Biſhop*, and ſeeing him ſo nimble upon his Advancement, as to leap upon his Horſe for Joy, at a Jump, without Bench or Foot-ſtool, or any Thing to aſſiſt him; he call'd to him and ſaid, "I ſee, "Sir, you are vigorous and healthy, and by bounc- "ing into your Saddle are a ſpecial Horſeman, "whoſe Briſkneſs and Activity wou'd be ſervice- "able in the Wars; and therefore I deſire you to "leave your Flock, and to follow the Army. †

† *Pancirol. Vol. II. from Salmuth's Annot. A. D.* 1715. *p.* 376. 7.

The

The Uſe of *Saddles* was firſt eſtabliſhed in *England*, by a Law made in *Henry* the *VII's* Days, by which the Nobility were oblig'd to ride on Saddles.

And after you were furniſh'd with Saddles, you had no *Bridles*; the firſt of which is by *Statius* attributed to *Neptune*. ‡ According to *Pliny*, *Bellerophron* taught firſt to manage and ride Horſes. *Polydore* 91.

The *Lapithiæ* of *Theſſaly* are ſaid to be the firſt that uſed Bridles. The *Centaurs*, who inhabited Mount *Pelion* in *Theſſaly*, are ſaid to be the firſt who tam'd Horſes and Oxen: Theſe were ſuch dextrous Horſemen, that it gave Occaſion to the Fable of their being *half Men* and *half Beaſts*.

The *Curetes* invented the arm'd Dance to divert the Infant *Jupiter*, with the Noiſe of claſhing their Swords againſt their Bucklers. *Numa* inſtituted a Sort of Dance for the *Salii*, Prieſts of *Mars*, (who uſed Weapons therein) ſo call'd from their Dances: This Inſtitution was occaſion'd by a great Plague at *Rome*, where having implor'd the Divine Aſſiſtance, had a ſmall Braſs Buckler, call'd *Ancile*, ſent him from Heaven, by the Advice of the *Muſes*, and the *Nymph Egeria*. He was adviſ'd to keep it carefully, the Fate of the *Roman Empire* depending upon it, as being a ſure Pledge of the Protection of the Gods.

Billiards, a Game play'd on an oblong Table, come from the *French Billard*, or *Bille*, the Ball made uſe of; and the *French* Word from the Latin *Pila* a Ball.

Cheſſe, an Antient ingenious Game invented A. M. 3635. by a certain wiſe Politician, to declare to

‡ *NEPTUNUS.*

a cer-

a certain Tyrant his Danger and Duty. Others attribute the Invention to *Diomedes*, and ſome to *Attalus*. The Play is common in many Nations. In *Spain* whole Cities challenge each other at *Cheſſe*; yea they'll entail it upon their Children, it being a Game that ſometimes requires many Years to finiſh it.

Dice was firſt invented by the *Lydians*, Inhabitants of *Natolia*, in a Time of Famine, that by amuſing themſelves with the Play they might the better deceive their Bellies. The Dice has been very fertile in the Production of other Games, as back-Gammon, Ticktack.

Cards were invented by one *Nich. Pepin*, much us'd by the *French* and *Spaniards*. *Spaniſh Cards* differ from ours, for they have no tenth Card. The number Ten is ſacred, being the Parſon's Property.

Scenick Plays were us'd at *Rome*. The firſt Inſtitution was occaſion'd by a great Peſtilence at *Rome*, and being incurable, they contriv'd ſome new Diverſions to avert the Wrath of the Gods: Upon which they ſent to *Hetruria* for certain *Stage-Players* which they called *Hiſtriones*. *Comedy* took its Riſe at *Athens*, and at firſt was much the ſame with *Tragedy*; but when the *Serious* and *Grave* became ſeperated from the *Low* and *Ridiculous*, *Comedy* and *Tragedy* became two diſtinct Arts; People apply'd themſelves to cultivate the former, and neglected the latter. The Invention of *Tragedy* is aſcrib'd to *Arion*, a celelebrated Muſician and Poet of *Leſbos* in *Natolia*, and who was the firſt Inventor of *Dythirambicks*, or Songs in Praiſe of BACCHUS.

This *Leſbos* (now *Mitilene*) was famous for Singers, ſome of whom being ſent for to *Lacedemon*,

where the People were in a Tumult, they were appeas'd with the Sweetneſs of their Voice.

The Diverſion of a *Maſquerade* is an Antient *Italian* Practice. The firſt Inventor of Maſks is ſaid to be *Popæa* the Wife of NERO, to guard a moſt beautifull Face——which by Degrees brought forth Revel-rout.

Maſquerade comes from *Maſcara*, an *Arabian* Word, which ſignifies *Drolling*, and *Buffooning*, by Perſons diſguis'd, commonly practis'd abroad in *Carnival Times*; when Perſons divert themſelves by Balls, Operas, Muſick, amorous Intrigues *&c.* The Maſquerade is an Old *Italian* Practice, but never known in *England* till on the 12th Night, in the 3d. Year of King *Henry VIII.* when he and Eleven more enter'd into a Room at *Greenwich*, being all in a *Maſquerade*, or *diſguis'd by Vizards*, to the great Surprize of all the Company: The Whim took and was ſoon improv'd into Nocturnal Revels: Thus one Abſurdity naturally begets another, an Inſtance of the Prolifick Nature of forbidden Pleaſure.

Archery is at preſent a Diverſion practis'd by many. The firſt Invention of which is by ſome attributed to the *Scythians*, now call'd *Tartars*, very expert Archers. The *Angolans*, Inhabitants of lower *Ethiopia*, are ſo expert at the Bow, that they will diſcharge 12 Arrows before the firſt be fallen to the Ground. When the King of ANGOLA goes abroad, he is attended with 2 or 300 Archers, 10 or 12 Muſicians playing before him on Pipes made of Canes.

Cock-fighting was ordain'd by a particular Law of the *Athenians* to be annually kept, before we had ever

ever heard of that inſtance of Barbarity, *i. e.* tormenting innocent Creatures for our Diverſion.

Themiſtocles the *Athenian* Captain marching againſt the *Perſians*, ſeeing in his Way *two Cocks fighting*, call'd to his Army and ſaid; "behold, "theſe don't fight for their Gods, for the Monu- "ments of their Anceſtors, nor yet for Liberty, "nor Safety of their Children, *but for Glory*, be- "cauſe one will not give way to another;" which ſo animated the *Athenians* that they got the Victory; and this is ſuppos'd to be the Occaſion of inſtituting this Sport in *England*, eſpecially in the Northern Parts. Others think the Original of this Cuſtom may be this, *viz.* In our former Wars with *France*, our Forefathers invented this emblematical Way, thereby expreſſing their Deriſion and Contempt of that Nation: Poor *Gallus* at the Stake was pelted by Men and Boys in a rough, hoſtile Manner, and he that demoliſht the Cock had the Honour of Champion.

It will be reaſonably aſk'd, why we fix on the *French* rather than *Spain*, or any other Nation; and why the Enemy ſhou'd be repreſented by a Cock rather than a Gooſe or a Dog, or any other Animal? I anſwer, becauſe the Cock has the Misfortune to be call'd in Latin, *Gallus*, a Word that ſignifies a *Frenchman*: *Monſieur* the *Frenchman* is here ingeniouſly ridicul'd and baſtinado'd, by throwing at his Name-ſake. *N. B.* This was a Politick Contrivance to exaſperate the Engliſh againſt the Enemies of their Country, and ſufficently accounts for the hard Treatment of poor Chanticleer.

CHAP. V.

Contents. *Anglia* a Child of *Gotham*. *Ignorance Paramount*. *Spiritual Darkneſs in high Places*. *Hebrew is Hereſy*. *Blind Guides*. *Friſcian's Head broke*. *No new Sumphmus for Old Mumphmus*. *Engliſh always borrowing*. *Engliſh Schools are foreign Nurſeries*. *Grammar an Outlander*. *To ſpeak Engliſh, petty Treaſon*, Teſte Ferula. *Poetry in all its Forms a Foreigner*. *Aſtronomy an Egyptian*. OXFORD *not* OXFORD. *Libraries Labours of Strangers*. OLIVER *and* OXFORD. *Beſt Homer*. *Gregorian Degrees*. OXFORD *foreign all over*. *A ſtrange Dialogue between a Tutor and two whimſical Students*. *Turn the Tables*. *Engliſhmen ſtill Engliſh*: *Second-hand Gentlemen*.

HERE we are to inquire into the *Genealogy* of our Sciences, Letters, Schools, Religion *&c.* and upon a ſhort Survey we ſhall find them all to be of a foreign Extraction, and the *Engliſh* meer innocent *Gothamites* in Science, till their intellectuals were repair'd by foreign Artiſts.

It was King *Alfred* the Great, who ſaid, that upon his Arrival in *England* he knew not one *Prieſt* South of *Humber* that underſtood his *Service in Latin*, or cou'd tranſlate an Epiſtle into Engliſh, nor any Perſon indeed, that cou'd ſo much as *read Engliſh South of Thames*.

Ignorance was an old Idol of the Land, and we had never found the Way out of that Labyrinth, but for a Ray of Light darted upon us from foreign Lamps: Thus we are informed by that great Prince, who having regulated Affairs of State, turn'd

turn'd his Thoughts to the *Arts* and *Sciences*, ſent to foreign Countries, and invited over learned Men, to whom he gave Penſions, and diſperſed them through the ſeveral Dioceſſes to inſtruct the People and their ſpiritual Guides; ſo that it may be ſaid, the ghoſtly Fathers were Rulers of the Darkneſs of this Iſland, if not the ſpiritual Darkneſs in our High Places.

In the Church of *Iſrael* were Prieſts when God himſelf ſaid, *my People are deſtroyed for lack of Knowledge*. In Chriſt's Time the *Jewiſh* Church was an Aſſemblage of Sheep without Shepherds, though they abounded with Swarms of *Prieſts* and *Levites*: The Harveſt was rich and plenteous, but the Labourers were few. But to return,

It was King ALFRED that ſtock'd our Monaſteries with foreign Inſtructors, who illuminated thoſe dark Habitations, and made their Devotion rational. He complain'd——there was not a Prieſt that underſtood the Liturgy in his Mother Tongue. * Yea in the Days of King *Henry VI.* the Earl of *Shrewſbury*'s *Motto* was, *ſum Talbotti pro occidere Inimicos meos*; the beſt Latin the Chaplain cou'd afford in Honour of his Lordſhip's Proweſs.

One of our Old Hiſtorians tells us, that a principal Courtier writing to a certain Magiſtrate in the North, about training of Men, and providing Furniture of War, ordered him to *equip his Horſes*;—— the Gentleman with ſome Labour came to underſtand all the Letter, except that uncouth Word *equip*, the meaning of which, none in the Country being able to find out, obliged him to ſend a ſpecial

* *Fuller's Church Hiſtory, Cent.* 9. *Rapin in Verb.*

Meſſenger

Meſſenger to Court to learn the Signification of that marvellous Word. **

Pope Clement VI. electing *Lewis of Spain* Prince of the *Fortunate Iſlands*; the Engliſh Ambaſſador at *Rome* concluding them to be the *Britiſh Iſlands*, haſtened Home to inform the Government of it's Danger from a ſaucy Biſhop in *Italy*. Even in Queen *Elizabeth*'s Reign, the inferior Clergy cou'd ſcarce read their Bibles; therefore by her Majeſty's Command they were directed to con over their Leſſons before-hand, once or twice, to the Intent they might read without *hum* and *ha*. § But this is nothing in compariſon to Ages before, when a Monk ſaid the *Greek* was a *forbidden Language*, and *Hebrew* was *Hereſy*. ‖

Though their *publick Worſhip* was in *Latin*, yet ſo great was their Ignorance in that Language, that a Prieſt baptiz'd a Child, *in Nomine Patria et Filia & Spiritua ſancta*. Remarkable alſo is that of an Old Prieſt in *Henry VIII's* Time, who in reading the Pſalms always read *Mumpſimus Domine* for *Sumpſimus*, and being admoniſh'd of it, ſaid he had read it ſo for thirty Years, and wou'd not leave his *Old Mumpſimus* for their *New Sumpſimus*.

I ſhall conclude this Article with an Obſervation from the *Miſeries of the Inferior Clergy*.

——" Had we, ſays the learned Author, lived " in other Ages when Matters (that is as I take it, " printed Sermons) were not made eaſy to our " Hands, we muſt have ſunk into the ſame State

** *Verſtegan's Original of Nations printed A. D.* 1605.

§ *Sparrow's Collection, Injunction* 53, p. 57.

‖ *Græcum non eſt legi.* or as *Eſpenceus has it, Græce noſſce ſuſpectum: Hebraice prope Hereticum.*

" of

" of Ignorance that our Anceſtors were ſo renown-
" ed for, when to tranſlate a Piece of Latin, and
" underſtand ſome Rules of Grammar, was account-
" ed a vaſt Atchievement, and a Matter of Epiſcopal
" Enquiry at ſeveral Viſitations; it was, *viz.* whe-
" ther the Prieſt cou'd read well the Epiſtle and
" Goſpel, and conſtrue the Lord's Prayer, the
" Creed, and the Sentences of the Maſs.

By this Sketch, we may eaſily conjecture what a vaſt ſpread of Ignorance there was over the Land in thoſe Days of our Acquaintance with our dear ſelves alone, and we had been ſtill in the ſame Melancholy Darkneſs but for our Illumination by foreign Lamps. Add here,

That our Engliſh Language is of a foreign Deſcent, a Compound of *Latin*, *French*, *Dutch*. As *Angle* from *Angulus*, *Father* from the *Dutch Vader*, *farewell* from *vaertwell*. The Truth is, we have been always on the borrowing Hand, *viz.*

Our *Land* we borrowed from the *Old Britons*, without any Intention of Payment: Our Kings we generally borrowed from Abroad, and we are never Eaſy with them, or without them. Our *Biſhops* are the Brood of foreign Monks, borrowed from all Points of the Compaſs. Our *Cornucopia* or Horn of plenty is the Product of Commerce with foreign Nations, and repaid with Squibs and Flouts. Part of our Language we derive from the *Dutch*, and by Way of Return we laſh them with our Tongues.

In ſhort were we conſtrained to ſend Home all our borrrowed Words, we ſhou'd be a People without a Tongue, and converſe by mute Signs: Were we to reſtore to Foreigners all the Money we got by

by trafficking with them, we ſhou'd be Birds without Feathers, and Fellow-Commoners with the wild Iriſh: And were we to baniſh all the Knowledge imparted to us by Foreigners, we ſhou'd immediately revert to our chaotic State.

Again our Gravity we borrowed from the *Spaniard*, our Levity from the *French*, our Drunkenneſs from the *Low Countries*, and our Idleneſs from the *Old Iriſh*.

And as to our Engliſh Schools, what are they in reality but foreign Nurſeries erected upon Engliſh Ground? And what the Books out of which they are inſtructed but Greek and Latin? Yea our *Alphabet*, whereby we expreſs our Thoughts by Sound, is the Invention of thoſe who lived thouſands of Miles from *Great Britain*.

Grammar, that teaches the Philoſophy of Letters and the Art of ſpeaking and writing properly and orthographically, is an outlandiſh Device. *N. B.* When we ſpeak with Propriety and Exactneſs, Foreigners open our Mouths and guide our Tongues.

While our Youth labour in their Grammar and Claſſicks, they are taught how to converſe with Foreigners in their own Dialect: Yea and in ſome Engliſh Schools to ſpeak Engliſh is Criminal, and brings the Tranſgreſſor under the Diſcipline of the *Ferula*, eſpecially if they be the Pupils of *Horace*, *Virgil*, and *Homer*, three learned Foreigners.

Our Poetick Compoſitions in all their Forms (Blemiſhes excepted) are Imitations of *Greece* and *Rome*, whether the be *Epick*, *Lyric*, *Tragic*, *Comic*.——*Milton* alone ſeems to vye with *Homer* and *Virgil* in the Epic; *Shakeſpear* and *Otway*, make

Sophocles

Sophocles and *Euripides* their Pattern in the Tragick; *Fletcher* and *Johnſon* are Imitators of *Terence* and *Plautus*, in the Comick; *Dryden* and *Oldham* are the Diſciples of *Juvenal* and *Perſius* as Satyrick Poets.

Aſtronomy, that includes the Theory of the Univerſe, and primary Laws of Nature, and particularly the Magnitudes, Motions, Diſtances---of the Stars, had its Birth in *Chaldea:* Geography and Geometry made their firſt Appearance in *Egypt:* Rhetorick, or the Art of ſpeaking well, is an *Empedoclean* Invention; and this leads to *Oxford* the Daughter of *Greece.*

Oxford, the Sublime Seat, (Sacred to the Muſes, thoſe Guardians of Arts and Sciences) ſhines by Foreign Rays: Not long ago a young Student oblig'd me with a Letter from thence to this Effect, viz,

—That he cou'd not think himſelf to be in *Old England*, for all Objects look'd as if they were inverted, and all Perſons put on a Philoſophical Air, which tempted him to think he was hurry'd out of himſelf, and that his Opticks were remov'd out of their natural Sockets.

By the Number of Coffee-houſes, he thought himſelf at *Conſtantinople*; by the Sumptuous Structures and academical Habits, he concluded himſelf to be at *Rome:* In viewing the various Colleges and Halls, he fancy'd himſelf to be taking a Turn in the *Lyceum*, *Areopage*, and Portico's of *Greece.* When among the Ladies at the *Tea-table*, he ſaw the Wonders of *China*, and *Japan:* A Sight of the Phyſick Gardens, made him think himſelf at *Leyden*—and, adds he, I fancy'd myſelf at *Paris*, when

I ſaw the Levity of the Lads, and heard French ſpoke in Mood and Figure——Then concludes that the City of *Oxford* indeed had a Mongrello-Aſpect, or ſomething of the Native; but the Univerſity, *quatalis*, was a Corporation of meer Foreigners, and that he deſir'd no other Sight of ſtrange Nations of which he had read, but what may be ſeen, felt, heard and underſtood at *Oxford*; *Oxford* the Amiable and Magnificent! nor any better Entertainment, than a Free and Familiar Intercourſe with the Learned *Greeks* and *Romans*, who for Ages immemorial had obtain'd the Univerſal Vogue.——

For the Benefit of Junior Sophiſters, give me leave to obſerve further, that the Valuable in the Publick Libraries, as well as Private, is a Collection of Exoticks, and demonſtrable by an Induction of Particulars. e. g.

Sir *Thomas Bodley*, (who by the way was a *Pupil of Geneva*,) Founder of the *Bodleian Library*, ſent Men on purpoſe to purchaſe Books in *France*, *Spain*, *Italy Germany*, &c. *in Uſum Oxoniæ*; and a Poor *Muſæum* it wou'd have been, if only compos'd of Native Productions.

In the Year 1629, the then Earl of *Pembroke* honour'd the Univerſity with all that curious Collection of Greek Manuſcripts he had purchas'd of *Franciſco Barroacio*, a Venetian Gentleman, which are eſteem'd the moſt valuable Books that ever came into *England* at one Time.——

Nor muſt my dear Oxonians forget their Obligations to *Oliver Cromwel*, who is one of their Benefactors; for it was his Highneſs the Protector that obtain'd thoſe Manuſcripts which the Noble Earl had reſerv'd for his own Uſe; and made a Preſent

of

of them to *Oxford*; to ſay nothing of the Eaſter, Collections (made by Sir *Tho. Roe*, *Archbiſhop Laud Digby*, *Huntingdon*, *Pocock*,)——that now adorn your Shelves.

Thus your Libraries glitter by foreign Rays, and if this be not ſufficient to conciliate your Veneration to Foreigners, I adviſe my young *Literati* to caſtrate the Libraries, baniſh all Foreigners and their Offspring, and ſee how you can propogate the liberal Arts without them. Add to this, that when *Theodorus*, a Greek, was made Archbiſhop of *Canterbury*, in the viith Century, he brought with him from *Rome* a large Cargo of Books, Greek and Latin, whereof ſome ſtill remain, namely a *Homer*, ſo exquiſitely Written as no Print yet extant, is tho't to be comparable to it, either for Truth or Beauty. ‖

Your ſcholaſtick Degrees, deſign'd for Diſtinctions of Honour and Teſtimonies of Proficiency, are borrow'd, and but modern Inventions, invented in the *Lateran Council*, A. D. 1215. Tho' Pope *Gregory* ſeems to be the firſt who diſtinguiſh'd the Degrees of Batchelors, Licentiate, and Maſter or Doctor, *&c.*

Again, when you inſtruct your Engliſh Pupils, is it not out of the *Greek* and *Latin* Syſtems? And when you converſe with them, is it not in a Foreign Dialect and eſtabliſht by an Engliſh Decree? When you eat and drink, is not your Bread and Wine *French?* Is not your Tea an honeſt Native of *China?* and your Coffee a torrify'd *Arabian?*

Hearken, O Daughter of *Athens!* Upon a certain Day, a certain Fellow of a certain College, much lamenting the Growth of Foreignadoes, as he

‖ *Godwin in Vitam* p. 53. 4.

was inſtructing the *Freſhman* out of *Burgersdicius* and *Herebord*, &c. a whimſical, fiery Youth, aſk'd his Tutor what Countrymen theſe Authors were for he had never heard of 'em at *Eaton* or *Weſtminſter*? he very gravely anſwer'd, *Herebord* was a Dutch-man: And who are the other Authors you mention'd? *Ariſtotle*, ſays the Tutor, was born at *Stagyra* in *Macedonia*, in the 99th *Olympiad*, about 384 Years before Chriſt: In the 6th Age *Beotius* tranſlated his Works into *Latin*, and we become acquainted with him in the Weſt. The Univerſity of *Paris* oblig'd themſelves A. D. 1611 to teach no other Philoſophy but *Ariſtotle*'s.

Ramus, *Deſcartes*, *Du Hamel*, were Frenchmen. Among the Comedians begin with *Ariſtophanes*, who flouriſh'd in the 4th Year of the 89th *Olympiad*; and among the Tragedians, *Sophocles*, who liv'd in the 77th *Olympiad*; his *Electra* is moſt beautiful for its elegant Compoſition, and contains the Doctrine of divine Vengeance; the *Phœniſſa* is a beautiful Poem.

Ay, quoth a *Limb of Braſen-noſe*; how came Foreigners to be Tutors in an Engliſh Univerſity? What! *Oxford the Goſhen of England*, a Pupil to a Junto of foreign Pedagogues? Thou lubberly Clown, ſaid the Maſter, if thou wert at *Eaton*, thou art not overſtock'd with Manners.——I aſk Pardon ſays the Youngſter.——And what Authors muſt we converſe with in other Parts of Philoſophy? In Ethicks *Seneca*, *Le Grand*, *Puffendorf* de Officio Hominis, who was a *Swede*, with *Carmichael*'s Notes, who was a learned Gentleman and Profeſſor in Philoſophy in the Colledge of *Glaſgow*. In Natural Philoſophy read *Le Clerc*, *Graveſande*, the former a Frenchman

Frenchman, the other a Dutchman, whoſe Works are tranſlated into Engliſh by Dr. *Deſaguliers.*

In Opticks conſult *Aquilonius*, *Vitellio*, *Henry Van Ettens.*—In Aſtronomy, read *Ptolomy*, or rather *Copernicus*, who was a *Pruſſian*; and alſo *Tycho Brahe*, a *Dane.* In Mathematicks, *Euclid* the Alexandrian, with *De Chales*, a Frenchman *&c.*

Lord ha' Mercy upon me ſaid the *Pupill:* Did my *Papa* ſend me hither to be tutor'd by a Brood of Aliens that can't ſpeak a Word of Engliſh? *Apage! monſtrum horrendum*—Adieu *Oxford*, I'll e'en return Home and content myſelf with our own Country Authors, honeſt *Ovid*, *Virgil*, *Juvenal.* The Tutor ſaid, all theſe alſo are double-dy'd Foreigners, and the Glory of their Country; if it be ſo, ſaid the frantick Youth, I am reſolved to go back to the unadulterated Part of *England* from whence I came, and there unlearn them all: For it never ſhall be ſaid that a true-born Engliſhman, and right Orthodox Son of the Church, is beholden to Foreigners to be made capable of Preferment in an Engliſh Church. The very thought of a Foreigner gives me the Furrow in the Face, and tempts me to think of Terence's *Abi hinc in Malam Crucem.*

Another young Student, being deſign'd for the Art of healing, convers'd much with an eminent Doctor, who advis'd him to be well acquainted with *Materia Medica*, foreign and domeſtick, and in the Courſe of his Studies and Practice to pay a peculiar Regard to *Galen*, *Hippocrates*, *Boherhaave*, *Baglivi*, *Vanhelmont*, *Belini*, *Malphigi*, *Borelli*; the two firſt are of the *Eſſe* of Phyſick, and the reſt of the

Bene

Bene Esse of it: So, ſo, ſays the Youth—We came hither to learn the *Engliſh Art of Phyſick*, and lo we are ſent to *Italy*, and I don't know where, to learn to adminiſter *Engliſh Phyſick* in Greek and Latin.

Sir, ſays the Student, theſe barbarous and uncouth Names, are they Iriſh or Manks-man? Neither, quoth the Doctor, but famous Men abroad, who flouriſh'd when you were in a State of Non-Entity. *Galen* was of *Pergamos* in *Aſia*, a celebrated Phyſician in the Second Century, and the Inventor of Methods us'd in the Practice of Phyſick ever ſince. *Hippocrates*, who is deſervedly ſtill'd the *Prince of Phyſicians*, was born in *Co*, an Iſland in the *Archipelago*: He taught us the firſt Precepts of the Art. His Aphoriſms you can't be without. *Van Helmont* and *Borelli*, one a *Bruſſelite*, the other a *Batavian*. *Belini*, *Baglivi* and *Malphigi*, the Wonders of *Italy*.

Let us now turn the Tables; and ſuppoſe that in all foreign Schools, their Boys were for 5 or 6 Years oblig'd to learn Engliſh and Welſh, as ours do Latin and Greek, wou'd not they be denominated *Engliſh Schools*, and wou'd not the honeſt Engliſh congratulate 'emſelves upon being ſo highly honour'd? Now by Parity of Reaſon, ſhou'd not our *Schools*, that are erected over the Land, be call'd *foreign Schools*, becauſe in them are taught foreign Languages? To which add, that in our Engliſh common Grammar Schools, the Maſters are ſo far from Politeneſs of Education, that in moſt Places they may be call'd houſes of Ruſticity and Correction; for, inſtead of conveying Ideas to the Mind in a rational Way, they drive 'em in at the Fundamentals.

Let

Let us further ſuppoſe that in foreign Univerſities all Students were inſtructed in the *Engliſh*, as ours are in the Latin and Greek; and that their Claſſick Authors and philoſophical Syſtems were all Engliſh as ours are Latin, &c; that their Scholaſtick Habits, their Eatables and Drinkables were all *Engliſh Alamode*, as thoſe of *Oxford* and *Cambridge* are foreign; wou'd not this make Engliſhmen proud of themſelves and Deſpiſers of all others?

The Engliſh coppy ſome things from the Old *Cynicks*, who had all Decorum and Politneſs in Contempt; their Plaineſs and Simplicity of Manners not yet quite baniſht; they are for honeſt things in the Sight of Men, but ſtiil in Love with their own Image. The Debonair continues a Stranger in the Iſland; an Iſland ſo defective in polite Accompliſhments, that all our great Men are but an imperfect Species of Gentlemen, or Gentlemen at Second-hand only, without foreign Education and Travels. Hence it is our Nobility and Gentry, tho' born with Capacities ſuperior to moſt Nations, are yet oblig'd to travel into foreign Lands for Inſtructions in the polite Arts, while the Sons of Vulgarity at Home let no Foreigner paſs the Streets without a Sneer.

Jack will never make a Gentleman, tho' high born, 'till he is tranſported and tranſpos'd; that is, till he has empty'd his Purſe among Foreigners, from whom he learns to regulate his Poſtures, to mahe his Congee, and take off his Hat *Alamode de Paris*. Without foreign Accompliſhments every Gentleman, tho' deſcended from a Family that has long born Arms, remains *Jack* in the *Proverb ſtill*. Thus we have ſeen *Good Old England* in its *puris Naturalibus*.

CHAP.

CHAP. VI.

Contents. *The Biſhops of Nature. Engliſh Chriſtianity a Gregorian. The Bible an Aſiatick. Our Biſhops Foreigners in the Original.* London *robb'd by an Archbiſhop. Conſervators of Knowledge. Clerical Ignorance. Engliſh Churches under foreign Guardians. Strange Lights. Danger of England from England. Popery an Engliſh Weed. Reformation a foreign Plant. Engliſh burnt for reading Engliſh. Oxford and Cambridge at the Feet of foreign Gameliels. Publick Devotion, and Apurtenances thereto belonging, whence? Faſts and Feaſts, Holy-days, Creeds, Sermonizings. A Biſhop burnt for not obſerving Lent. Sacerdotal Veſtments, Church Lamps. All the World in England.*

TIME was when the People of *England* had no Guides in Spirituals, but the *Biſhops of Nature*, Sun, Moon and Stars; and then look'd like themſelves, honeſt and plain, but were as ſome *Roman Coin* without Inſcriptions, and remain'd ſo, till illuminated by a Conſtellation of foreign Stars: And here we are to glance on the Original of our Chriſtianity, of our Biſhops and Patrons, of our Churches, Publick Forms.——

I. *The Original of our Chriſtianity.*

The ſacred Oracles were Foreigners. The *Bible* is an Aſiatick, and comes from *Jeruſalem*. Our Engliſh Chriſtianity, and the Corruption of it we derive from *Rome*; once a ſecond *Sion*, now a ſecond *Sodom*, rais'd out of the Aſhes of the former. *N. B.* That Monſter *John Caſa*, Archbiſhop of *Beneventum*, and Legat Apoſtolical, writ a Book in Commendation

Commendation of *Sodomy* and printed it at *Venice*.

Our *Proteſtantiſm*, Name and Thing, from *Germany*; there our Reformation from Popery made it's firſt Entrance. When the *Saxons* came firſt into *Britain* they were profeſt Pagans, Worſhippers of Idols, Sinners of the Gentiles; till about the Year 596, Pope *Gregory* the Great ſent over 40 *Benedictine Monks*, with *Auſtin* at their Head, who was Abbot of St. *Gregory* at *Rome*, of which it may now be ſaid, *if Italy be a Circle of Impiety the Court of Rome is the Center.*

And thus Engliſh Chriſtianity is the Effect of Pope *Gregory*'s Benevolence, the laſt good Pope, who intended *London* for the Metropolitan Seat of *Auſtin*, and therefore ſent him his PALL there. *

II. *The Original of our Biſhops.*

Our firſt Chriſtian Biſhops were double-dy'd *Aliens*; e. g. *Juſtus*, *Romanus*, *Paulinus*: The three firſt Biſhops of *Rocheſter* were a Brood of foreign Prieſts. *Melitus* the firſt Biſhop of *London* was an *Italian*, and ſucceeded by a great many other Out-comlings. *Birinus* an Italian Prieſt was the firſt Biſhop of *Wincheſter*, and ſucceeded by *Agilbert* a Frenchman. The firſt Biſhop of *Norwich* was *Felix* a *Burgundian*. In the Catalogue of Biſhops you'll find many more. There is another Article that foreign Nations triumph in, viz. that our *firſt Archbiſhops* of *Canterbury* were all true-blue Foreigners; a Colour not eaſily ſtain'd.

Auſtin, the firſt Archbiſhop of *Canterbury*, was a *Roman Monk* of the ambitious Order. *Dublin* and

* *Somner*'s Antiquities of *Canterbury*, page 228.

Paris glory in their Archbiſhops; and Time was *London* cou'd boaſt of it, and probably wou'd have done ſo ſtill, but for that brazenfac'd Monk who remov'd it to *Canterbury*. N. B. The Name and Authority of Metropolian was uſually given to the Biſhop of the Capital City.

Laurentius, a Roman born, was the next Archbiſhop of *Canterbury*, a ſuperſtious Zealot, who for deſerting his Church, (as he ſaid) was whipt moſt bloodily by *St. Peter*. ‖

He was ſucceeded by *Melitus* another *Roman Abbot*, who deſpis'd *Mammon*, (a Miracle!) the darling Idol of his Brethren. He was follow'd by *Juſtus*, the Son of a Stranger, whoſe main Buſineſs was to fleece the Flock. I might add a great many more Foreigners that reign'd in *Canterbury*, which continues ſtill to be the *Metropolitan See*, tho' it be not the Metropolis; and hath nothing in it worthy of that Honour, unleſs it be that it lies a few *Paraſangs*, or rather *Bracchios* nearer to *Rome* than *London*. The City of *London* flouriſhes without an Archbiſhop; and *Canterbury* ſays, *I am rich in an Archbiſhop*, tho' I ſeldom ſee him, and never hear him; and further this Deponent ſays not: Thus *Rome*, whoſe modern Grandeur begun in Ignorance, was the firſt Mother of our Chriſtian Knowledge as *Saxons*, and whoſe Son was the firſt that robb'd the City of *London* of it's Metropolitical Honour.

Poor England! born Blind, but lo! thine Opticks are reſtor'd by the Care and Compaſſion of foreign Operators in the ſacred Science, therefore ſpeak reſpectfully of your Illuminators in Spirituals.

‖ *Goodwin in Vitam Bede.* See *Godolph. Introd.* p. 6. 7.

III.

III. *Foreigners Patrons of Engliſh Churches. This Part is dedicated to the City of London, eſpecially to thoſe whoſe Churches are dedicated to foreign Patrons.*

As our *firſt Biſhops* and *Archbiſhops* were the Children of Strangers, and People of a ſtrange Language, ſo many of the firſt Patrons of our Engliſh Churches were Foreigners, eſpecially in *London*; whoſe immenſe Treaſures are of Exotick Growth, and where none rail againſt Foreigners, but thoſe Weaklings and Wrong-heads who are in a foreign Intereſt, and they know not why, only they wou'd have *Great-Britain* become a Province of *Babylon the great*, the Seat of human Infallibility, where all live in Pleaſure, and go to Heaven by a Certificate ſign'd by the *Pope* or *Prieſt*, who, like *Diogenes's* Archer, cou'd hit any Mark but the right.

But why did the good Old Engliſh croſs the Sea for Patrons? I anſwer for very good Reaſon, viz. becauſe their Churches had been firſt illuminated by foreign Divines. We have read of private Men, who for their Virtues have been made Kings. This choice of your Predeceſſors was laudable, and not only an Inſtance of Gratitude, but of their high Veneration for Goodneſs where-ever reſplendent.

What follows is a ſhort Sketch of ſome *London Churches* that are dedicated to *Foreign Saints*, ſome of whoſe Lives are written by the learned Dr. *Cave*, § which I recommend to the Peruſal of ſuch who reſide in thoſe Pariſhes.

I. I begin with *St. Bennet*, who is made Patron of four Churches in the City, viz. *St. Bennet Fink*, *Grace-Church*, *Paul's Wharf*, and *St. Bennet Sharehog*.

Q. Who was this *Bennet?* His Original Name was *Benedictus*, i. e. *Benedict*, born at *Nurſia* a

§ *Vol.* I. M 2 Town

Town in *Umbria* in *Italy*, about the Year 480: A very proper Place to chuſe a Patron from, the Inhabitants having by their Valour merited the Appellation of *Warlike*; for a Patron is a Protector. He was the firſt Founder of the *Benedictine* Order, and Patriarch of that Society ſo famous thro' *Europe*.

But why is one of the Churches ſtyl'd *Grace-Church?* Probably becauſe the *Graſs* or Herb-market was kept there formerly. To turn *Graſs* into *Fleſh* is the daily work of our Grinders, for what is our Fleſh but the Graſs of the Field carnify'd in meer Animals, and in us on the ſecond Hand: All the Fleſh we carry about us came in by the Mouth; ſo that our Bodies have been often upon our Plates under the Correction of the Knife; but by what Conjunction *Graſs* is turn'd into *Grace* I ken not.

II. *St. BRIDE*'s CHURCH.

This Female Saint by her original Name was *Brigit*, and an *Iriſh* or *Scots* Woman; nor is it material where ſhe drew her firſt Breath, ſince all agree ſhe was an holy Virgin, to whom this Church, and many more in *England*, *Scotland*, and the *Iſle of Man* were dedicated. Here the weaker Veſſel is made Guardian of the Church, and why not a Speaker in it, ſaid *Matilda* in a Way of Pleaſantry.

III. *St. DIONIS*'s *back* CHURCH. To the Inhabitants there.

Your pious and noble Patron *Dionis*, or *Dennis*, comes from *Dionyſius*, who was born at ATHENS, (A. C. 9. *Auguſt.* Imperat. circa 50.) His Parents were *Gentiles* of high Rank; none elſe were admitted

mitted Judges in the *Areopagus*, a ſovereign Tribunal at *Athens*; a Tribunal ſo famous for Juſtice and Impartiality in its Decrees, that the *Romans* themſelves truſted many of their difficult Cauſes to its Deciſion; to which even the Gods themſelves are ſaid to have ſubmitted their Quarrels.

The Judges in this Court never ſat in Judgment but in the open Air and in the Night-time, that their Minds might be more preſent and attentive, and that no Object of Averſion or Pity at the Bar, might make an undue Impreſſion upon them.

This St. *Denis*, your noble Patron, was one of the Judges in that celebrated Court, and upon the Bench when St. *Paul* preached Chriſt at *Athens*; where ſeveral Perſons of Note embrac'd Chriſtianity, particularly your Patron *Dionyſius* the *Areopagite*, and a noble Lady call'd *Damaris*.

When our bleſſed Lord ſuffer'd, *Dionyſius* was at *Heliopolis* in *Egypt*, and obſerving the extraordinary Eclipſe that then happen'd, ſaid, either God himſelf ſuffer'd, or ſympathis'd with him that did ſuffer. *

IV. *St. GEORGE*, Botolph-Lane.

This Church is under the Protection of one St. *George*, born in *Cappadocia* in *Natolia*, whoſe Inhabitants were ſo remarkably vicious in the Days of the *Romans*, that a Monſter and a *Cappadocian* were *ſynonimous*, till reform'd by *Chriſtianity*; ſince which they abounded in good Chriſtians and Martyrs. Among theſe is reckon'd your celebrated Patron, who was a Colonel under *Dioclefian*; and

* *Aut Deus Natura patitur.*

became

became ſo famous in the Eaſtern and Weſtern Churches, that our King *Edward III.* choſe him to be *Patron of the Order of the Garter.* The Reaſon of this Veneration may be deduc'd from the frequent Voyages of our Kings to the *Holy Land*, where they heard ſo much of the Fame of your Patron, who alſo is the *Patron of England.*

V. *St. LAWRENCE JURY*, and *POUTNEY* CHURCHES,

Are put under the Guardianſhip of a *Spaniard*; for this *Lawrence* was born at *Hueſca* in the Kingdom of *Arragon*, and Archdeacon in the Church of *Rome*, and intruſted with the Treaſures of the Church: The Soldiers hearing him ſpeak of Treaſures, inform'd the Emperor, who charg'd him to declare where they were depoſited; St. *Lawrence* preſented a great Number of poor People to his Majeſty, ſaying, *theſe are the Treaſures of the Church* I ſpoke of. *Valerian* the Emperor, incens'd at this Diſappointment, order'd his Skin to be torn to Pieces, with Iron Scourges, then to be ſet on the wooden Horſe, and have all his Limbs diſlocated; and after that, put him on a Gridiron and roaſted him to Death. All which the good Man endur'd with ſuch Conſtancy and Patience, as aſtoniſht the Tyrant as well as other Spectators. May his excellent Spirit be transfus'd into this Church!

VI. Churches dedicated to St. *MARTIN*, five in in the City and one in the Suburbs.

This *Martin* was originally a Pagan, born in *Sabaria* a Town in *Hungary*; who in his younger Days affected the Chriſtian Religion, which his Infidel Father perceiving, ſent him into the Wars, firſt

firſt under *Conſtantine*, then into *France* under *Julian*; where at a Time entering the City *Amiens*, a poor naked Man meeting this *Martin*, who had nothing to give but the Cloke he wore, (for all the reſt had been ſpent in charitable Uſes,) one Part of which he cut with his Sword and gave it to the poor Fellow, keeping the other half to himſelf;—— afterwards was baptiz'd, and made Biſhop of *Tours* on the *Loire*.

VII. *St.* MICHAEL's CHURCH.

There are no leſs than ſeven Churches dedicated to this *Archangel*, who contended with the Devil about the Body of *Moſes*. It ſeems to be a kind of Sea-fight, and the Conteſt was upon the great River *Nilus*, where the Devil attempted to drown him when ſailing in the Bullruſh-Ark, but was guarded by the Angelick Patron: This juſtifies the wiſdom of your Predeceſſors, in electing for their Patron a Victorious Champion. But who was this St. *Michael*, if we may call an Angel a Saint? I anſwer, 'tis ſuppos'd by ſome to be Jeſus Chriſt, the *Invincible*, the Hebrew Name ſignifying, *one like to God*.

VIII. *St.* NICHOLAS's CHURCH.

Three Churches have choſen for their Patron, this honeſt Foreigner *Nicholas*, who was born at *Patara*, a City of *Lycia* in *Aſia*; one that was devout above ordinary, always at Church hearing Sermons, and repeating them for the Benefit of his Neighbours, as the good Old *Puritans* in the Engliſh Church did, when Religion was in faſhion. The Biſhop of *Myra* being dead, the other Biſhops

ſhops and Prieſts agreed among themſelves, that whoever ſhou'd the next Day firſt enter into the Church ſhou'd be created Biſhop.

When therefore *Nicholas* the Puritan came firſt in to ſay his Prayers, he was with every one's Gratulation and Acclamation ſaluted *Biſhop:* Tho' he took this Office on him unwillingly, being a Layman, (as at this Day he is call'd,) yet he obey'd his lawfull Call,—honeſtly and diligently perform'd the epiſcopal Duties.

I might add a great many more Churches, whoſe Patrons are Foreigners, as that of St. *Magnus*, who was an *Aſiatick*; that of St. *Katherine* was a Virgin of *Alexandria*; St. *Margaret* born at *Antioch*; *Olave*, another Patron, is a *Norwegian*; St. *Pancras*, a Nobleman's Son of *Phrygia*; St. *Faith*, a French Virgin; St. *Gregory*, an *Italian* Biſhop; St. *Leonard*, a *Frenchman*.

Strange Sight! Foreign Kings on the Throne; foreign Biſhops at the Head of the Church; foreign Patrons, it's Guardians! *If ever the Engliſh Church was in Danger, it muſt be then, when our Pulpits were illuminated by foreign Lamps, her Princes and Biſhops were the Births of foreign Countries*; and yet the ſacred Buſh was ſo far from being conſum'd, that it was not on Fire, nor in any Danger.

No, Gentlemen; our Danger is not from Foreigners, but from ourſelves, and our Deliverance always from them: Good old *England* is a Lyon that will never die, till it kill itſelf.

IV.

IV. *Our Reformation from Popery alſo is a Bleſſing deriv'd from Foreigners. That glorious Day dawn'd in Germany* A. D. 1517, *from whence a Beam of proteſtant Light ſoon ſhin'd on* England, *whoſe Inhabitants wanted no Inclinations to Goodneſs, till they were oppreſt with Riches and Grandeur.*

In King *Henry VIII's Time German Books*, ſays the Hiſtorian, were brought into *England*, and tranſlated into *Engliſh*; and many were influenced by them to embrace the proteſtant Faith; which irritated the Church of *Rome*, by whoſe Decrees no Man was to have a Bible in his own Language, nor allow'd to live, unleſs he believ'd as the Church did, and the Pope at the Head of it; who ſits in the Temple of God, exalting himſelf above all that is called God; and who aſſumes a Power to judge for all Men, and ſends 'em to Heaven or Hell, juſt as their Money or Diſobedience determines him.

Hence a bloody Perſecution was rais'd by the Clergy, whoſe Rage againſt the Reformed was rais'd to that Degree, that ſix Men and Women were burnt at *Coventry* in the *Paſſion-Week*, for teaching their Children the *Creed*, *Lord's-Prayer*, and the *ten Commandments* in *Engliſh*.

By Archbiſhop *Cranmer*'s Means, divers learned Proteſtants were invited from *foreign Countries* into *England*; as *Peter Martyr*, who read Divinity Lectures in *Oxford*, as *Martin Bucer* and *Paulus Fagius* did in *Cambridge*. Let not the Sons of *Athens* prattle againſt Foreigners, and profane thoſe

ſacred Names that irradiated the Intellectuals of their worthy Anceſtors.

Thus you ſee how we ſtand Debtors to Foreigners for our Deliverance from papal Superſtition and Tyranny; but we ſhall never arrive at the Beauty and Perfection of Proteſtantiſm, till we put Benevolence and Charity into our Creed, and baniſh *Bigotry* and it's cruel Retinue to the *Iſle of Tyber*.

V. *Engliſh Forms of publick Worſhip, and Appurtenances thereto belonging*, are all foreign, *or contriv'd after foreign Models.*

Take it in the words of the *Clergyman*'s *Vademecum*—— "*Pope Gregory*, in his Inſtructions "to *Auſtin*, gives him great Liberty as to the *Uſe of* "*a Liturgy*, viz. that he ſhould chuſe what he "thought moſt pleaſing to the Almighty, whe-"ther that us'd in *Rome*, in *Gaul*, or in any other "Church: 'Tis thought he choſe the *Gallick* "*Form* in reſpect to *Berta*, King *Ethelbert*'s "Queen, a *French* Lady; tho' it's not improba-"ble he left his Brethren, the other Biſhops of *Eng-*"*land*, to the ſame Liberty which the Pope had "given him. *Book II. chap.* 3. *Edit.* 3.

Behold here Harmony in the ſame Church under different Forms of Worſhip; but the Succeſſors of Pope *Gregory* and *Auſtin*, within leſs than two Centuries, departed from this Chriſtian Temper of letting People chuſe their particular Modes of Worſhip, and got it enacted in the Council of *Clove-Shoe* A. D. 742, viz.

"That nothing ſhou'd be ſung or ſaid in publick "Worſhip, but what is allow'd by the Cuſtom of

"the

" the *Roman Church.*" The Demon of Impoſition, that now enter'd into the Church, triumph'd ever ſince, and the Reformation, that caſt out many evil Spirits, has not been able to drive out this *Belzebub*, anglice, *High-Church.*

As to the Word *Liturgy*, we are indebted to the *Greeks* for it, which in a more limited Senſe, is us'd by the Papiſts to ſignify the *Maſs*, and among us the *Common Prayer*; more particularly,

1. *The alternate Singing* of Pſalms in the publick Worſhip, was taken from the Church of *Milan*, in *Italy*, and was long before us'd in the *Eaſt*, before we knew how to tune our Voice by *Sol-faing*, or how to raiſe a Scale of Notes by Tones, and Semitones, till inſtructed from abroad.

2. *Singing Gloria Patri, Glory to the Father* after every Pſalm, is a new Thing, which we learn'd from *France*, where this Practice was us'd in their Churches. At *Rome* it was us'd of old but after the *Reſponſoria*. *N. B.* A Reſponſary Song is an Anthem, in which the Choriſters ſing by Turns. Church-Songs were perform'd by the Choriſters, divided for that Purpoſe into two Companies, who ſing alternately.

Socrates repreſents St. *Ignatius* as the Author of this Way of Singing among the *Greeks*, and St. *Ambroſe* among the *Latins*. Be that as it will, the Engliſh were no Strangers to the myſtick Powers of Sound.

What raviſhes the Soul, what charms the Ear
Is Muſick, tho' a various Dreſs it wear,
Beauty is Muſick too, tho' in Diſguiſe
Too fine to touch the Ear, it ſtrikes the Eyes.

3. *Te Deum laudamus i.e. we praiſe thee O God, we acknowledge thee to be the Lord,* and ſo on: This Prayer is borrow'd from the *Italian Form*, and was compos'd by *Ambroſe*, call'd *Doctor Melliſluus*, who was the firſt Governor of *Milan*, of which he was elected Archbiſhop before he received the Gift of Baptiſm. Others think that *Te Deum* was compos'd by *Noetius* of *Triers*, or *Treves* a *German City*, and ſome Antiquaries make it older than *Rome*.

4. The CREED comes from the Latin Word *Credo, I believe*; this was not us'd in the *Roman* Church, ſays *Fleury*, till it was infected with Hereſy, and when received, was not us'd after the Goſpel at *Rome* till the Year 1014, but this Cuſtom began in *Spain*, in 531. The *Nicene* and *Athanaſian* Creeds alſo are foreign Compoſitions.

N. B. We never yet ſaw an *Engliſh Creed*, unleſs the 39 Articles paſs for one, which are entirely Calviniſtical, and ſo borrow'd from *Geneva*, and ſubſcrib'd by all the Cler gy, hand-over-head, as *Lauderdale* took the Covenant.

5. The *Feaſts* and *Faſts* that are to be obſerv'd in the Church of *England* thro' the Year, are Foreign Inventions, e. g.

1. The Table before Morning-Prayer mentions about 80 Feaſt-Days, including all Sundays in the Year.

2. In the Table of the *Vigils* are about 19 Faſt-days.

3. Then mention is made (1) of 40 Days, in *Lent*, (2) the *Ember Days* at the four Seaſons, *viz. Wedneſday*, *Friday*, and *Saturday*, after the firſt Sunday in *Lent*, the Feaſt of *Pentecoſt*, and (3) the three *Rogation*, being the *Monday*, *Tueſday*, and

and *Wedneſday*, before Holy Thurſday; all Fridays in the Year except *Chriſtmas*.

Theſe are the Regulations about feaſting and faſting, and all the Contrivances of foreign Theologaſtors, who had Wit and Will to contrive Forms of Devotion for their Audience, but the Engliſh content 'emſelves ſtill with borrowing from their Friends abroad. If at the Reformation the Biſhops cou'd not, or durſt not, make an Engliſh Liturgy, they might diſplay their ſuperior Talents upon Thankſgiving and faſting Days, in compoſing proper Forms upon ſuch Occaſions, and leave *Transformations* to weaker Heads. No, no ſays Somebody, behind a double Chin; for new Forms and Formularies will raiſe new Cries, we will have no new Forms, unleſs it be a Form of Godlineſs, which is very much wanted.

6. *Preaching* is of foreign Extraction. In *Rome* of old there was no Sermoniſing upon *Texts*; only at *Milan* and in the *Gallick* Church, there were ſome *Homilies* deliver'd on *Sundays*; but in Proceſs of Time the World abounded with Sermologues; and at this Time no Nation can come up to *England* in printed Sermons: But whether the Bookſeller or Reader will get moſt by 'em is a Queſtion not yet determin'd.

7. The Engliſh when Chriſtianis'd were a devout People, but never kept *Lent* till inſtructed by Pope *Severinus*, as ſome have ſaid; and others ſay the firſt Inſtitution of *Lent* was by Pope *Caliſtus I.* which at firſt only conſiſted of 36 days. And ſome obſerve, that Pope *Teleſphorus* ordain'd that a *quadrageſſimal Faſt* ſhou'd be obſerv'd before *Eaſter*.

The *firſt Lent* obſerv'd in *England* was about the

Year

Year 637; and afterwards was rigorouſly impos'd by the *Prieſts*. In Queen *Mary*'s Days, one of the Articles againſt Dr. *Farrar*, Lord Biſhop of *St. David*, was, *that he plow'd a Paſture of* 10 *days work in Lent*; for which, and denying the Pope's Supremacy, he was burnt at the Market-Croſs in *Caermarthen*, according to the Sentence paſt upon him by the *Biſhop of Wincheſter*. The Form of Service for *Lent* was devis'd by Pope *Paul*, in the 8th Century. Pope *Nicholas* decreed, that *no Marriage* ought to be celebrated in the *Time of Lent*; and thus, for the Benefit of the Church, he laid an Embargo upon an Article of the divine Law.

8. *Sacerdotal Veſtments*, Prieſts Cloaks, Gowns and Caſſocks, Tippets, Copes, Hoods, Surplices, Square Caps——All theſe the Inventions of foreign Faſhion-mongers, ſprung from the Sacerdotal Race. Diverſity of Sacerdotal Veſtments were firſt introduc'd into the Church by Pope *Stephen I.* who ordained that *all Miniſters* ſhou'd wear Garments of Diſtinction, and that none ſhou'd uſe their *Sacred Veſtments* any where but in the Church, and during the Performance of divine Offices; leſt otherwiſe they ſhou'd incur the Puniſhment of *Belſhazzer* King of *Babylon*, for touching the holy Veſſels with profane Hands.

9. The Engliſh had *Ruſh-Candles* in their Houſes to ſupply the Abſence of the Sun at Night, but never dream'd of uſing Candles by Day, eſpecially in the Church, till they were taught by Pope *Sabinian*, who inſtituted the Diſtinction of Canonical Hours for Prayers in the Church: And who ordain'd, that Tapers ſhou'd be continually burning, eſpecially in the Church of St. *Peter*.

The

The uſe of Light in religious Ceremonies is no new Thing; the *Heathens*, deriv'd it from the *Jews*, and Chriſtians from the *Heathens* who uſed Flambeaux in their Sacrifices, and particularly in the Myſteries of *Ceres*, the *Bona Dea*. Theſe Myſteries of Paganiſm were celebrated in Caves, that required Light.

The Heathen alſo had *Tapers* burning before the Images of their Gods, ſo that the Uſe of Candles in the Affairs of Religion is of long Standing.

Why, ſays a Son of Darkneſs, may not we have Candles on our Altars as well as the primitive Church? —I anſwer, the primitive Chriſtians were in a State of Perſecution, and had their Aſſemblies often in ſubterraneous Vaults, and dark obſcure Places, that required Candles; and when allowed to build Churches, they were ſo contriv'd as only to receive very little light into 'em to inſpire the Audience with greater Awe by Obſcurity. By Degrees they grew ſo fond of *Tapers* that they painted them in their Churches, but were never ſo ſtupid as to adorn their Altars with unlighted Candles. N. B. The Right Reverend Dr. *Coſins*, Biſhop of *Durham*, caus'd 300 wax Candles to be lighted up in the Church, on *Candlemaſs-day*, in Honour of our Lady.

Well then ſince we have been chriſtianiz'd by Foreigners, and after our Apoſtacy have been reform'd by them, and not only taught by'em *to ſay our Prayers*, but alſo furniſh'd by them with *Forms of Devotion*, let us no more rail at ſpiritual Benefactors, but enroll their Names, among our *Calendar Saints*, as the Founders of our Religion and Mode of our publick Devotion.

Upon

Upon the whole, it appears that we can boaſt of nothing that is *good* or *great*, in Church or State, but what is of exotick Growth. Yea we ourſelves, as well as our Glories, are of foreign Deſcent. Our Father an *Amorite*, our Mother an *Hittite*: A *Saxon*, a *Frenchman*, a *Dane*, a *Briton*, and I don't know how many more Ingredients make an *Engliſhman*.

Foreign Nations have emptied themſelves of their *Treaſures*, yea of their *Kings*, to *enrich* and *ennoble* us: The *Indies* are come into *England*; *Athens* to *Oxford* and *Cambridge*; *Rome*, *Alexandria*, *Paris* and *Conſtantinople* to *London*.

The Premiſſes call for grateful Returns, and Gratitude is a Rule without Exception, but alaſs!

——'Tis now the cheap and frugal Faſhion
Rather to hide than pay the Obligation;
It now an Artifice does grow
Wrongs and Outrages to do,
Leſt Men ſhou'd think *we owe*.

Sir, Sir, ſtop there, and hear what I have to ſay for my Countrymen. *Ingratitude* is allowed to be the Crime of revolted Angels, and to rail at our Benefactors is to coppy after that black Original; but we never had it in our View. He ceaſes to be an Engliſhman, when he commences ungrateful. No Engliſhman can be guilty of ſuch Ingratitude, without having a Pope in the Belly. Mark thoſe Gentlemen who are offended at the *honeſt Letter from Rome*, written from thence by the very learned Dr. *C. Middleton*, who proves the Romiſh

Church

Church to be guilty of Idolatry, ** which gave Offence to the Broad-bottom Cons.

CHAP. VII.

Contents. *Engliſh Gratitude for outlandiſh Favours; to Germany and to the Eaſt. French our Debtors. Spaniards fed and cloath'd by the Engliſh. A Female Pope the Birth of England; her Hiſtory abridged. Pope* ADRIAN *the* IV. *an Engliſh Preſent to Rome. Adoration by Tapers and Candles. In what Senſe a Nation may be ſaid to be and not to be in Danger from Foreigners.*

THAT we are under Obligations to Foreigners can't be denied, but that Engliſhmen, always celebrated for good Nature, have been guilty of Ingratitude is denied, for theſe Reaſons, *viz.*

As to the *Eaſtern* Nations, whoſe Treaſures daily flow in upon us, they can't complain; for we never go to Church, but *we bow the Knee to the Eaſt* as a Mark of our high Veneration.——Hold there, Friend; is it not Intereſt more than Gratitude that makes you adore the *riſing Sun?* Submiſſion to ſacred Ceremonies has a pretty Inheritance annext thereto; and who wou'd not bow the

**——Speaking of the Catholick who writ againſt that Letter from ROME,——the Doctor ſays, "ſince he appears to be no "Stranger to the Offence, which the *Freedom* of this very Let-"ter had given to certain Men who are too apt to conſider their "*own Opinions* as the *Standard* of *Chriſtian Faith*, and to treat "even the Defenders of Religion as Deſerters, if they don't ſub-"mit to act under their Direction, and defend it by their Prin-"ciples. *Prefatory Diſcourſe.*

Knee and Heart too for 5000 l. or 500 l. or 100 l. yea, 50 l. per Annum?

As to *Germany*; in Honour of it we have ſettled the Britiſh Crown upon a German Family: Not long ago the brave Duke of *Marlborough* ſav'd the Empire, (A. D. 1704) from imminent Ruin, and by that wonderful Victory over the *French* and *Bavarians* at *Hockſtet*, gave a powerful Check to the growing Power of *France*, that hereditary Enemy of the Houſe of *Auſtria* and that of *England*.

As to the *French*, we are beforehand with them: The Dutchy of Little *Bretagne* in *France*, which belong'd to *England*, King *Henry VII.* gave them as a very pleaſing Morſel: *Normandy* alſo, which was ours, we gave them. The Engliſh conquered *France* more than once, but ſurrender'd it to the Monſieurs to enable them to buy Shoes and Stockings, and who had been ſtarv'd long ago but for Iriſh Beef.

Further, in order to ripen the French King's darling Scheme of *univerſal Monarchy and Commerce*, King *Charles II.* augmented his Navy, ſent over Engliſh Carpenters with Materials for building Ships, and Commodores to inſtruct them in the Art of Navigation.——Then it was the *French Magazines* were richly furniſh'd from *England* with vaſt Quantities of Powder and Ball.——Theſe were exported from *London* to *France*, from *June* 1675 to *June* 1677, convey'd away under Colour of Cockets, and Cuſtom-houſe Seals for *Jerſey*.——

As to *Spain*; the American *Spaniards* have been long fed and cloath'd by us. We made one of her Sons King of the two *Sicilies*: And 'tis now whiſper'd that a ſecond Son is to be dubb'd King of *Lombardy*,

bardy, by our Permiſſion. Two Birds perch'd to pick out our Eyes. What will become of our Merchants, thoſe Springs of our Wealth, when the Riches of *Turky* and the *Mediterranean* are divided between *Lombardy* and *Sicily*?

Nor have we forgot *Italy*; to make the *Roman Church* ſome Amends for her motherly Care, we ſent her a Preſent of an extraordinary Nature; to wit, a *female Pope*.——A ſhort Account of her Holineſs, I give you in *Biſhop Godwin*'s Words, *viz.*

" This feminine Prelate, nam'd in her Baptiſm " *Joan*.——In her Youth ſhe fell acquainted with " an Engliſh Monk, with whom travelling in " Man's Apparrel to diverſe Univerſities and Mo- " naſteries, as well Greek as Latin, ſhe ſettled in " the End at *Athens*, where ſhe became famous " for Learning;——then coming to *Rome*, and by " reading, diſputing, and other Exerciſes, having " purchas'd to herſelf the Reputation of a great " Clerk; upon the Death of Pope *Leo IV*. ſhe was " choſen *Pope* in the Year 855, and held that " Place two Years, five Months;——in the mean " Time ſhe proved with Child by a certain *Car-* " *dinal*, and going in Proceſſion, happen'd to be " deliver'd of her Burthen in the open Street; in " which Place ſhe inſtantly dy'd:——Since which " the *Biſhops* of *Rome* wou'd never go in their " Proceſſions that Way. ‖

Thus the Church of *Rome* is literally *the Whore of Babylon*, and Mother of *Harlots*, of thoſe that ſpring from her Loins, and tread in her Steps.

‖ Biſhop *Godwin*'s Lives of the Biſhops, p. 687, 8. *quod omnes fere affirmant. Platina* ſays.

Add

Add to this, that Pope *Adrian* the *IV.* was an *Engliſhman*, nam'd *Nicholas Breakſpear*, of *Abbots-Langley* in *Hertfordſhire*; a celebrated Champion, who excommunicated *William*, King of *Sicily*, (and abſolved his Subjects from Obedience) as an Uſurper of Church Lands; with whom he made Peace afterwards, on Condition that he ſhou'd attempt nothing againſt the Church.

Q. In what ſenſe a Nation may, and may not be *in Danger from foreign Princes, and true-born Engliſh Kings may be Enemies to their Country?* I anſwer,

That when a Native Prince acts as a cruel Foreigner, that is, by meer Arbitrary Power, ſuch a Kingdom may be ſaid to be in Danger from itſelf: On the other hand, I pronounce that Kingdom and People ſafe, with a foreign Prince at their Head, that acts the Part of a Father, and governs the Land, not by his *Will*, but by their *own Laws* and *Cuſtoms*. (What is it to me where my Neighbour *Revonah* is born, if he be an honeſt Man, and imbark'd in my Intereſt.)

So then the Danger of *England* is not from thoſe, let them be Natives or Foreigners, who govern by the Laws, and preſerve the Conſtitution.

On the contrary, thoſe Princes are to be look'd upon as Foreigners, and Enemies to their Country, tho' Natives, who by Arbitrary Power deſtroy the Rights, Properties, Liberties and Religion of their Subjects. e. g.

Thus King *John*, a Native of *England*, having turn'd Tyrant, and invading the Rights of the People, the *Barons* of *England* addreſt a Foreigner, viz. *Philip* King of *France*—promiſing Submiſi-

on

on to Prince *Lewis* his Son, if he wou'd ſend him over to deliver *them from themſelves.*——Soon after he lands, and they ſwore Allegiance to him, after his *ſolemn Oath to reſtore the Nation to their antient Privileges.* Yea, and Pope *Innocent* join'd the *Barons*, and thunder'd out the Sentence of Depoſition againſt King *John*, for invading the Rights of the Engliſh Church. As the Archbiſhop of *Canterbury* did againſt K. *James II.* and ſign'd an Invitation to the Prince of *Orange* to come over and depoſe him.

It was a *foreign Prince* that reſcu'd the *Church* from her late Danger under *James II.* an Engliſh King born in our Iſland: And I pray who mounted him to the Saddle, but *true-born Engliſhmen*, with the *Venerable Bench at their Head?* Were not thoſe Anti-excluſioners a ſtrange Species of Proteſtants, who were for clapping a popiſh Head upon the Shoulders of a proteſtant Church, and a proteſtant Crown upon his Head, who was ſworn by the Maſs to root out the proteſtant Religion? Cou'd we keep *ourſelves* from *ourſelves*, all wou'd be ſtill and ſafe at Home, and no dread of Danger from abroad.

In King *William*'s Time who betray'd our Engliſh Counſels to a foreign, hereditary Enemy of *England*, but the Natives of *England*, who prefer'd Chains to Liberty? King *William*, a Foreigner, was to *England* an honeſt Native; for when the Church and State were on the brink of Deſtruction, he hazarded his own Life for the Reſcue of both. We can't forget how he purg'd the Temple, whipt out the Buyers and Sellers; and having baniſht the

Demon

Demon of Popery, he clapt a Succeſſion-Chain upon the Gates to prevent his Re-entrance.

In Queen *Anne*'s Reign, who pav'd the way for the Exaltation of the *Pretender*, but Engliſhmen, who were ſworn to keep him out? How diſmal wou'd have been the Fate of theſe poor Kingdoms at her Demiſe, but for that *City of Refuge in Germany*, the *Illuſtrious Houſe of* HANOVER. It was owing to a royal Foreigner, King *George I.* that the late Rebellion, hatch'd under the Wings of an *Engliſh Queen*, did not overturn Church and State. Had that Scheme ſucceeded, the bloody Banner of *Rome* had been diſplay'd in the Bowels of *England*; *dear England! Let England live forever!*

King *George I.* as a true Native, ſeaſonably and ſucceſsfully interpos'd, when the Plots form'd in Queen *Ann*'s Reign againſt *England* were upon the Point of Execution. The Plotters were Natives, our Deliverers Foreigners.

The preſent King of *Sweden* is a Foreigner there, yet acts as an honeſt, *natural Swede*, being in the Intereſt of the Kingdom, which he governs by their own Laws. But *how long?* I anſwer, till the *Natives of the Land* were corrupted, and ſold their King, their Honour and Liberty, to the *French* Monarch for Gold, without whoſe conſent they can neither make Peace nor War.

They are,

His fearful Slaves, to full Obedience grown.
Admire his Strength, and dare not uſe their own.

Charles XII. late King of *Sweden*, a Native, was as a barbarous Foreigner to his Subjects, whom he rul'd by a deſpotick, Arbitrary Hand.

King

K. *Lewis XIV.* a natural *Frenchman*, yet a Terror to his People, whom he cruſh'd with a Rod of Iron. He did not only deſtroy Millions of his proteſtant Subjects, who ſet the Crown on his Head, but the Power of Parliaments, and the common Rights of all his other Subjects, which was ſoon attended with Univerſal Servitude and Poverty.

King *Charles II.* a Native of *Great-Britain*, yet a Foreigner all over, being deeply engag'd in a foreign Intereſt; particularly in a League with the *French King*, to extirpate the proteſtant Religon, and introduce Popery among us; as appears in a Sermon preach'd by Dr. *King*, Archbiſhop of *Dublin*, upon the Reduction of *Ireland*, Nov. 10. 1691.

King *James II.* born in *Great Britain*, a proteſtant Kingdom, but a Foreigner to the Religion and Liberties of his Native Country; openly profeſt the Idolatry of *Rome*, and forfeited his Crown by a bold Eſſay to eſtabliſh it in *England*.

CHAP. VIII.

HAVING ſhewn that we have borrow'd the Knowledge of all Arts and Sciences, Myſtery of Navigation and Commerce from Foreigners, by what follows it will appear, we have not reſted here, but borrow'd alſo that of Folly and Superſtition. *Poor England!* Poor indeed in Literature; that muſt croſs the Sea to borrow Names for their Months and Days, from their old Pagan Idols.

I. *MONTHS.*

What the Engliſh call Months derive their Names from *Pagan Idols* of the *Teutonick* and *Roman* Tribe.

1. I begin with *January*, taken from *Januarius*, a Name given it by the *Romans*; introduc'd into the Year by *Numa Pompilius*, ſacred to *Janus* one of the Pagan Deities, who had the Title of *Deus Deorum*, as *being the moſt antient of all the GODS.*

JANUS was deſcrib'd with two Faces, one looking towards the *Old Year*, and the other towards *the New:* Some think it reſpects his Prudence, a Virtue conſiſting in *Retroſpection* and *Foreſight:* Others think it has a regard to the Sun, that in the Day ſhews it's *Face* to us, and when it ſets diſplays the Glories of its *Face* to our *Antipodes*, the Inhabitants of that Part of the Globe that are diametrically oppoſite to us, as we are to them: Others think it is an Emblem of *Noah*, who ſaw the World before the Flood, and that after it.

The firſt Day of the firſt Month is call'd *New-Years Day*, obſerv'd by the *Romans* in Honour of *Janus*, with Feaſtings, Dances, and other riotous Diverſions. On this Day all Artiſts were to begin their Works; then all Quarrels among 'em were laid aſide, and New-Years Gifts, as Tokens of Friendſhip, paſt between 'em. New-Years Day was held in great Veneration by all Nations. Among the *Romans* the firſt and laſt Day of the Year were conſecrated to *Janus*. To them we owe the Complement of wiſhing a happy New-Year.

The

The Old *Saxons* call'd this *Woolfmonat*, or *Wolf-month*, becauſe then hungry Wolves began to range abroad, and were treated by the Country People as an Outlaw, who from the Time of his Outlawry is ſaid to wear a *Wolf's-head*, i. e. one always in Danger. So the *Wolf-head*, is a right Apellation for our E—ſh Church, the Cry about which is, that it is *always in Danger*; or rather are not thoſe *Wolf-heads* who make the Cry.

Numa Pompilius inſtituted a Feaſt to *Janus* upon January 9, when the Sacrifice was a *Ram*, and the Solemnities perform'd with Combats and manly Exerciſes.

2. *February*, from *Februa*, a Feaſt held by the *Romans*, when Sacrifices were offer'd by them to the infernal Gods, to implore their Tenderneſs towards departed Souls; which ſeems probable, becauſe *Pluto* the *God of Hell*, is ſurnam'd *Februus*, whom they ſacrific'd to in this Month for 12 Days. §

Others imagine theſe Sacrifices were intended to appeaſe the *Lemures*, the Ghoſts of deceaſed People; who, according to their Suppoſition, wander'd thro' the World to terrify and hurt Men; for which Reaſon, they had at *Rome* their *Lemuria*, Feaſt, contriv'd to ſoften their Rage, firſt inſtituted by *Romulus*, to rid himſelf of the *Phantom* of his Brother *Remus*, (whom he ſlew) that always appear'd before him.

In this Aſſembly they offer'd Sacrifices in the Name of the deceaſed for three Nights together, (during that Time no Marriages were permitted,)

§ *Macrob. Saturn lib.* 1. cap. 13.—*Pliny.*

in which there was a World of Ceremonies us'd, chiefly deſign'd to exerciſe the *Lemures*, that is, to lay thoſe evil Spirits, and ſo prevent their giving any further Diſturbance to Mankind.

In this Month the Heathen held their *Elaphebolia* Feaſts, conſecrated to *Diana*, wherein Stags were ſacrific'd. The *Terminalia* were alſo dedicated in *February* to *Terminus*, the God of Marches and Bounds.

This Month was called *Sprout Kele* by our Anceſtors; becauſe about this Time a Number of Side-ſhoots begin to appear in Cabbage-ſtalks, call'd *Sprouts*. This Species of Vegetables was the chief Food of the Vulgar, who eat the *Kele-wort* for Suſtenance, and drank the Water wherein it was boyl'd, as a ſovereign Remedy in all kinds of Sickneſs; and by the antient *Romans* was accounted a very healthy Plant; for during the 600 Years that *Rome* was without Phyſicians, nothing ſo much planted and us'd as this Pot-wort, which paſt for Meat and Medicine. See *Verſtegan*, &c.

Feralia were Feaſts in this Month, dedicated to the *Manes*; ſo ſtyl'd *a ferendis Epulis*, from carrying Viands to the Sepulchers of their deceaſed Relatives.

February 2 d. is call'd *Candlemas-day*, becauſe before Maſs was ſaid on that Day, the Church bleſt *Candles* for the whole Year, and went in Proceſſion with hallow'd Candles in their Hands. *Paganalia*, an antient rural Feaſt ſo call'd, becauſe the Country People went in ſolemn Proceſſion around their Villages, taking Luſtrations to purify 'em. They had alſo their Sacrifices, wherein they offer'd Cakes on the Altars of their Gods.

3. *March.* Among the *Romans* March was the firſt Month; and according to the *Church of England* the Year begins March 25, but according to our *Almanacks* the new Year commences from *January* 1; by which we are taught to *write* one way and ſpeak another.

It was *Romulus* that divided the Interval of Time, wherein the Sun moves thro' the 12 Signs of the Ecliptick, (which we call Year,) into Months; to the firſt of which he gave the Name of *Mars*, who was his ſuppos'd Father, as ſome ſay.

Saliaria were Solemnities in *March* devoted to *Mars*, whoſe Prieſts at this Feaſt danc'd with Targets in their Hands. In this Month alſo the *Romans* ſacrific'd to *Anna Parenna*.——When the Miſtreſſes ſerv'd the Slaves and Servants at Table, (as the Maſters did in the *Saturnalia*.) And now it was the Veſtals renew'd the ſacred Fire.

The Antients held this Month to be unhappy for Marriage, and perhaps might pave the Way for *Lent*.

N. B. This was the firſt Month of the martial Year, when Armies were preparing to take the Field; call'd by our Anceſtors *Lenet-Monat*, *length Month*, becauſe the Days did then exceed the Night in *Length*; *(Verſteg.)* thence the Word *Lent*.

On the firſt of *March*, twelve *Salii*, Prieſts choſen out of the nobleſt Families, danc'd, claſhing their Bucklers and ſinging Hymns to their Gods; and were anſwer'd by a Chorus of Virgins, dreſt like themſelves. The Feſtival ended with a ſumptuous Feaſt, call'd *Saliaris Cœna*, Saliarian Supper.

4. *April.* The Word is deriv'd from the Latin *Aprilis*, of *aperio* to open, q. d. the ſpringing or opening Month, becauſe then Vegetables, ſuch as Plants, Trees and Shrubs, that is all natural Bodies, grow and increaſe from Parts organically form'd: By our Anceſtors call'd *Goſter*, or rather *Oſter-Monat*, in Engliſh Eaſter Month, becauſe their Eaſter fell in *April*: That Name is taken from a *Saxon Goddeſs* worſhip'd with peculiar Ceremonies in this Month. On the 6th of *April*, Gardeners us'd to ſacrifice to *Ceres*, the Fruitfulneſs of the Ground being under her Protection.

The *Cerealia* were conſecrated to *Ceres* in April, becauſe then ſhe retriev'd *Proſerpina*.

Palilia were Feaſts celebrated in April to *Pales*, God of Shepherds.

5. *May*, from *Maia*, the Daughter of Atlas by *Pelione* the Nun, and Mother of *Mercury* the Meſſenger of the Gods, to both theſe they ſacrific'd about this Time. This Month was call'd *Trimilki* by the old *Saxons*, becauſe in this Month they milk'd their Cows three times a Day.

The *Lemuria* among the *Romans*, were Feaſts obſerv'd in May, to pacify the *Lemures* or night Ghoſts: At theſe Feaſts it was a Cuſtom to fling Beans about their Houſes, hoping by this Artifice to expel thoſe Goblins from their infeſted Manſions.

The *Matutilia* alſo were Feaſts in May, conſecrated to *Matuta*, in which all Maid Servants were excluded but one, whom each Matron was to ſtrike upon the Cheek, becauſe *Matuta* was diſtracted with *Jealouſy*, that her Huſband's Love was more warm to his Maid than herſelf.

Among

Among the Heathen young People went out the firſt of May, a-maying in the Fields, and brought home Flowers and green Boughs to garniſh their Houſes, Gates and Temples, or Churches: This Cuſtom, which ſtill remains in Force among the Superſtitious and Vulgar Engliſh, is borrow'd from the Old *Romans*, who thus honour'd their Goddeſs *Flora*, the Goddeſs of Flowers, and diſhonour'd themſelves by horrid Debaucheries.

In *France* there is a kind of floral Games obſerv'd at this Day: The Ceremony begins on May-day with a ſolemn Maſs, Muſick, &c. in Honour of Monſieur's poetick Genius.

The *Saxons* call'd this the *Meadow-Month*; becauſe then Cattle were turn'd out to feed in the Meadows.

6. *June*, from the Latin *Junius*, *(a Juvene)* Youth, ſacred to young People. *Romulus* having rang'd the People of *Rome* into two Claſſes, viz. *Majores* and *Juniores*, the former he made Members of his Council, and the latter he deſign'd for the Camp, to whoſe Honour this Month was particularly dedicated, and who now, when they had nothing to do, met for Diverſion and Feaſts of Activity. §

This Month was call'd by our Forefathers *Wey'd Monat*, becauſe their Cattle did then *wey'd*, that is, feed in the Meadows; a Meadow in the *Teutonick* or old German Language is call'd *Wey'd*, from whence we derive the Word *Wade*, or going thro' wet and watry Situations.

§ Hinc Sua Majores tribuere vocabula Majo,
Junius a Juvenum Nomina, dictus abeſt. OVID.

7. *July*,

7. *July*, the Saxons *Hay-month*, comes from *Julius* the Sirname of *C. Cæſar* the Dictator, who was born in this Month: Before his time it was call'd *Quintilis*, (according to *Romulus*'s Calendar,) that is, 5th Month; it's ſuppos'd that the Name *July* was firſt given it by *Mark Antony*.

The *Hecatombe* was ſolemnis'd this Month, where ſeveral Sports were exhibited to the People. The Hecatomb was a Sacrifice of 100 Beaſts of the ſame kind, at 100 Altars, and by 100 Prieſts. Others think that the Hecatomb might conſiſt of only 25 four-footed Beaſts. The *Saxons* call'd this Month *Hey-Monat*, i. e. Hay-Harveſt.

On the 19th Day of *July* the *Dog-days* are commonly ſaid to begin, and upon their firſt Appearance, it was ſaid by the Antients, that the Sea did boil, Wine turn'd ſour, Dogs went mad,——therefore the Romans ſacrific'd a brown Dog every Year to the Star at it's riſing to appeaſe it's Anger and Rage.——A grand Miſtake indeed, for in 5 or 6000 Years more, the Dog-Star may chance to be charg'd with bringing Froſts and Snow, for it will riſe in November or December.

8. *Auguſt* is denominated from *Auguſtus*, the ſecond Roman Emperor, in Honour of that Prince; and to make the Compliment yet greater, one Day was added to it; ſo that this Month conſiſts of 31 Days, 'till then only of 30 Days: To make up that 31, one Day was taken from *February*, which ſince that Time conſiſted of 28 Days, and every third Year 29. And ſuch are the Calendar-Months.

In the old Saxon Dialect, 'tis called *Arn-Monat*, i. e. Barn-Month, becauſe then they hous'd their Corn. The *Conſualia* were Celebrations in *Au-*

guſt

guſt, dedicated to *Corſus* the God of Counſel. At his Time the Horſes and Aſſes were crown'd, and redeem'd from Labour.

Why is *Auguſt* 1. call'd *Lammas-Day?* 'Tis from the Word *Leaf-Maſs*, becauſe on that Day the old Engliſh made an Offering of Bread made of new Wheat: On which Day alſo the Tenants that held Lands of the Cathedral Church of *York*, were bound by their Tenure to bring a live Lamb into the Church at high Maſs on that Day.

9. *September*, in Saxon Antiquity call'd *Gerſt-Monat*, i. e. Barley-Month, from whence the Word *Griſt*, the Name of *Barley* being given to it, becauſe of the Drink therewith made, call'd *Beer*; and from Beerlegh it came to *Berleg*, and from thence to *Barley*. So alſo *Beerheym*, or workings-out of new Drink in the Veſſel, came to be call'd *Berham*, and afterwards *Barm*, and now in ſome Places call'd *Yeſt*.

Barm is much us'd in the baking of Bread, which puffs it up, by which it becomes ſofter and lighter. This Uſe of Barm is but a late Invention; 'tis not much above 100 Years ſince the Avarice of the Bakers firſt introduc'd it, and ſometime after a Law was made to oblige 'em to ſell Bread by Weight.

Some look upon fermented Bread as unſalutary; of this Opinion was the Faculty of Medicine at *Paris* (by a Decree 1688, March 14.) that ſolemnly maintain'd it noxious to the Health of the People, yet cou'd not that prevent its Progreſs.

In this Month the *Romans* kept the Feaſt of *Meditrina*, a Goddeſs, whoſe Office was to cure ſick Perſons, when they drank new Wine mixt with old, which ſerv'd inſtead of Phyſick.

The

The Month of *September* was ennobled in former Times on many Accounts, especially as it was that Season of the Year in which the World was created; since which the Year begun in September, till the *Israelites* went out of *Egypt*, when it was chang'd into *March*, which is the first Month commanded to *Israel* by *Moses*, *Exod.* 12. 2.—*It shall be the first Month of the Year to you.* In England are two New-Years days, January 1st. and March 25, as great a Solecism as two Heads upon one Pair of Shoulders.

10. *October*, i. e. the eighth Month in *Romulus*'s *Calendar*; call'd Wine-Month, because Grapes were then ripe, or usually press'd to make Wine. Some antient Authors say, that England abounded with Wines, but were discouraged to make way for Barley.

The *Meditrinalia* were in October offer'd up to *Meditrina*, Goddess of Physick, because in this Month the Romans took an Essay of old and new Wine as Medicinal. The *Fontinalia* also were held in *October*, at which Feasts Fountains were embellish'd with Garlands. In October the *Augustalia* were solemniz'd to the Honour of *Augustus*, because in this Month he return'd to *Rome*, adorn'd with Laurels of Victory and Triumph.

11. *November*, call'd Windy-Month, because of the high and stormy Winds that generally reign in this Season. The *Mercurialia* were observ'd in November, sacred to *Mercury*, a Pagan Deity, who us'd to carry all the Commands of *Jupiter*, and thence call'd the Messenger of the Gods, and as such he presided over High-ways, and cross Roads, which is the Original of *Finger-Posts*. Mercury

is

is the Term given by Chymiſts to that ponderous Fluid, Quickſilver, call'd by a certain Phyſician the *Miracle of Nature*.

December, in which the Sun enters the Tropick of *Capricorn*, or now rather *Sagittarius*, and makes the Winter Solſtice, is call'd Winter-month, becauſe the Weather then grows intenſely cold.

This Month was under the Protection of *Veſta*, the Goddeſs of the elemental and ethereal Fire. She was eſteem'd the Guardian of Houſes, therefore her Image was placed in the Porch, and daily Sacrifices of Perfumes offer'd to her. Her Attendants were call'd *Veſtal Virgins*, whoſe Province was to keep the ſacred Fire always burning on her Altar. To this Goddeſs a Temple was erected at *Rome*, of a round Form, in which was a round Altar to ſhew the Roundneſs of the Earth, upon which were burnt two Lamps continually.

From *Veſta* comes the word *Veſtibula*, that is, Porches of Houſes, which were conſecrated to her, and wherein the Romans eat and drank, as we do in our Dining-Rooms, intimating that all their Food came from the Earth, of which *Veſta* Guardian of the Porches was an Emblem; therefore in all Sacrifices ſhe was firſt nominated before any other Gods, becauſe without the Productions of the Earth, there cou'd be no Materials for Sacrifice and Food.

The *Laurentialia* were Feaſts celebrated in December by the Romans, in Memory of *Acca Laurentia*, Wife of the Shepherd *Fauſtulus*, and Nurſe of *Romulus*.

Augeronalia, were other ſolemn Feaſts held by the Romans this Month, in Honour of *Augerona*,

the Goddeſs of Patience, Silence and Anguiſh. N. B. Feſtivals, and Holy-days, with their Ceremonies, have made up a great Part of Religion among moſt Nations; the more ſuperſtitious the more fond of 'em.

Some ſay Chriſtmaſs Sports and Feaſtings in Brittain, were introduc'd by *Arthur*, a Britiſh King, about the Beginning of the 6th Age: He begun the Solemnization of the 12 Days of Chriſtmas, in a grateful Remembrance of 12 Victories he had obtain'd over the Saxons in ſeveral Battles. The Cradle of our Saviour is now ſhewn in *St. Mary* the Great, and on Chriſtmas-day expos'd on the high Altar to the Adoration of the People.

II. Of *DAYS.*

I now come to the concluding Scene, viz. a ſhort Diſſertation upon the ſeven Days of the Week, which are *deriv'd from Idols*, and *continued by Chriſtians*, who by their *Bible* are forbid to *learn the Way of the Heathen.*

The Diviſion of Time by ſeven Days, is very antient, the Origin of which ſeems to be in the 4th Commandment, *Six days ſhalt thou labour*; the 7th makes the Week. The Romans reckon'd their Day by *Ninths*, and the antient Greeks by *Decads*, or *Tenths*: Some think the ſeptenary Diviſion of Days, or Diviſion of the Week into ſeven Days, took it's Riſe from the Seven Planets, and was the Invention of *Egypt.*

But others look on this Denomination to be founded in *Aſtrology*; for the Aſtrologers diſtribute the Government of all the Hours in the Week among

mong the Seven Planets, ſo as that the Government of the firſt Hour of the firſt Day fell to *Saturn*, that of the 2d. Day to *Jupiter*, &c.

The antient Heathens denominated the Days of the Week from the 7 Planets, as *Sunday*, *Monday*, —the Idolatrous Names are ſtill retain'd among *Chriſtians*, who it ſeems can't find a Name for a Day without borrowing from a poor Heathen.

1. I begin with *Sunday*, ſo call'd by our Idolatrous Anceſtors, becauſe the Sun was worſhipt on that Day, which Cuſtom our Pagan Progenitors brought with them from *Germany*.

By reformed Chriſtians 'tis call'd the *Lord's-day*, eſpecially the pureſt Part, becauſe kept as a Memorial of our Lord's Reſurrection. The Sun was the Univerſal God worſhipt by all Nations, and there the antient Idolatry begun. The Pagans call'd the Day after their God, and why ſhou'd not all Chriſtians call it the Lord's-day, and thereby put Honour upon Chriſt's Name.

By the Laws of *Conſtantine* the Great, (made A. D. 321,) it was decreed, that the *Sunday* ſhou'd be kept a Day of Reſt in all Cities and Towns; but he allow'd the country People to follow their Work. The third Council of *Orleans*, A. D. 538. *Can.* 28, permits Men to ride on Horſeback, or in a Coach, to adorn the Body and the Houſe, but forbids 'em to walk into the Country.——By ſome 'tis called the Sabbath-day, becauſe ſubſtituted in the room of the Jewiſh Sabbath; and for ſome Time both it and the Lord's-day were obſerved by the primitive Chriſtians.

2. *Monday*, call'd by the Old Romans *Moon-day*, from the Moon that attends our Earth, and

moves round it to convey to it's Inhabitants, by Reflection, the Light of the abſent Sun; in Conſideration of which the Old Romans and Saxons worſhipp'd the Moon on this Day.

3. *Tueſday* comes from *Twiſco*, the moſt antient and peculiar God of the *Germans*, ſuppos'd to be one of the great Grandſons of NOAH, who conducted a Colony of Aſiaticks into *Germany*, and by his Poſterity honour'd as a God, (as the Founders of all Nations generally were,) calling this Day after his Name, and dedicated to his Worſhip. The Country they alſo call'd *Twitſland* after his Name, and the People Twitſh, or Duitſh, from whence *Dutch* is deriv'd at a long Run.

Tueſday by the Romans was call'd *Dies Martis*, the Day of *Mars*, the God of War, to which they paid their Devoirs on this Day. *Tacitus* calls this Twiſco, Twiſto.

Among our antient Cuſtoms, we find *Hock Tueſday*, being the 2d Tueſday after Eaſter Week. In the Accounts of *Magdalen College*, *Oxford*, there is an yearly Allowance pro *Mulieribus Hockantibus* of ſome Manors of theirs in *Hampſhire*, where the Men hock the Women on Monday, and the Women hock the Men on Tueſday; the Meaning of it is, that on that Day the Women in Merriment ſtop the Ways with Ropes, and pull Paſſengers to them, deſiring ſomething for pious and charitable Uſes.

Hock-day-Money, was formerly a Tribute paid to the Landlord, for giving his Tenants and Vaſſals Leave to celebrate Hock-day in Memory of the Expulſion of the barbarous *Danes*. Theſe Games came from the *Fugalia*, Games us'd by the old Romans

Romans at the Expulſion of their Kings; from which Pattern the joyful Engliſh having clear'd the Land of the Danes, inſtituted theſe annual Sports of Hocktide, (ſignifying a Time of ſcorning and triumphing.) Theſe Sports conſiſted of ſuch Paſtimes and Diverſions in the Streets, as are now us'd at *Shrove-tide*, ſo call'd by our Anceſtors, becauſe it was employ'd in *Shriving* immediately before *Lent*, that is in confeſſing their Sins to the Prieſt.

Two Cuſtoms in Uſe among us ſprang up during the *Danes* tyrannical Government here:

1. When the Engliſh took the Cup and drank, the *Danes* were wont to ſtab 'em; therefore to ſave their Throats, did requeſt ſome Friend to be their Pledge or Safety for 'em while they were drinking; and this is the Original of that Cuſtom of pledging one another.

2. As the old Romans had their *Fugalia* at the Expulſion of their Kings, ſo the Engliſh at expelling the *Danes* inſtituted the annual Sports of *Hocktide*, or *Shrove-tide*, before Lent, call'd ſo by our Anceſtors, becauſe it was the uſual Seaſon of *Shriving*, that is confeſſing their Sins to the Prieſt.

4. *Wedneſday* borrows its Name from *Wodon*, (a German Idol,) a valiant, victorious Hero, as much eſteem'd by the old Saxons as *Mars* among the Romans, (if a diſtinct Perſon,) and worſhip'd by them on this Day: They pray'd to him for Succeſs againſt their Enemies in the Wars, and ſacrific'd to him the Priſoners that fell into their Hands. After this Idol we call our fourth Day *Wedneſday*. Venerable *Bede* mentions one *Woden* to have been the great Grandſon of *Hengiſt*, that conducted the Saxons into *Britain*.

Wedneſday

Wedneſday is call'd by the Romans *Dies Mercurii*, from the God *Mercury*, the ſmalleſt of the inferior Planets, and neareſt the Sun. According to the learned *Newton*, the Sun's Heat on the Surface of *Mercury* is ſeven Times as intenſe as on the Surface of our Earth at Midſummer.

5. *Thurſday* is a Name borrow'd from *Thor*, one of the Teutonick Idols, and their God of Thunder, to whom they paid their Adoration on this Day. By the Romans it is called *Dies Jovis*, *Jupiter*'s Day, perhaps the ſame. This Idol was plac'd on a high Throne in a Chair of State, with a Crown of Gold upon its Head, encircled with bright Stars, a Scepter in his right Hand, and ſeven Stars in the left,——a Deſcription that agrees with *Jupiter Olympus*, Chief of the Heathen Gods.

Thor, in the Swediſh Language ſignifies Thunder, and is the God of the Idolatrous *Laplanders*, who attribute to him ſovereign Authority over the malevolent Spirits that wander in the Air, Lakes, and Mountains, and allow him a Bow to kill them, and they imagine he makes Uſe of the Rainbow. They worſhip him as the Governor of all Men.

6. *Friday* derives its Name from the Goddeſs *Friga*, an Hermaphrodite Idol ſay ſome; others ſay it was the *Venus* of the Romans: Whoever ſhe was, this Day was conſecrated to her Honour. She is repreſented with a Sword in the right Hand, and a Bow in the left, ſignifying that Women as well as Men ſhou'd be ready to fight in Caſes of Neceſſity. She was ador'd on Friday, a Name we yet retain.

Some think ſhe was the Wife of *Woden*, who call'd her *Frea*; hence perhaps the Dutch Word

Fre

Fre for a Woman. This Day was by the Romans ſtil'd *Dies Veneris*, the Day of *Venus*, our *Phoſphorus* and *Heſperus*, i. e. our Morning and Evening Star.

7. *Saturday* has it's Name from the Idol *Seator*, who was ador'd by the Saxons &c. on this Day. The *Saturnalia* were ſacred Feaſts, celebrated among the Romans in Honour of the God *Saturn*, in whoſe Reign was the golden Age: Some are of Opinion that this *Saturn* was *Adam*, in Honour of whom this Feaſt was inſtituted, in Remembrance of the paradiſaical State. Therefore during the feſtal Solemnity the Roman Slaves were reputed *Maſters*, and were ſerv'd at Table by their own Maſters. Nothing heard, or ſeen at *Rome* but the loud Shouts and Noiſe of a diſſolute People, wholly abandon'd to Debauchery. And thus *Eden*, a Garden of Pleaſure, was converted into a Scene of Confuſion.

The AUTHOR cou'd not attend the PRESS; therefore the *Printer* deſires the *Reader* wou'd correct the following *Errors*, &c.

Page 53. line 1. after *with* add *an* Page 51. line 6. put the *Comma* before *Time after it* Page 55. line 14. dele ſo Page 80. laſt line but 1. for *the* read *they* Page 83. line 1. for *Eaſter* read *Eaſtern* Page 83. line 2. after *Laud* place a *Comma* Page 84. line 11. for *become* read *became* Page 84. line 10. for *Beotius* read *Boetius* Page 87. line 29. for *make* read *make* Page 103. line 1. for *Light* read *Lights* Page 117. line 24. for *Feaſts* read *Feats* Page 119 line 9. for *his* read *this*.

F I N I S.